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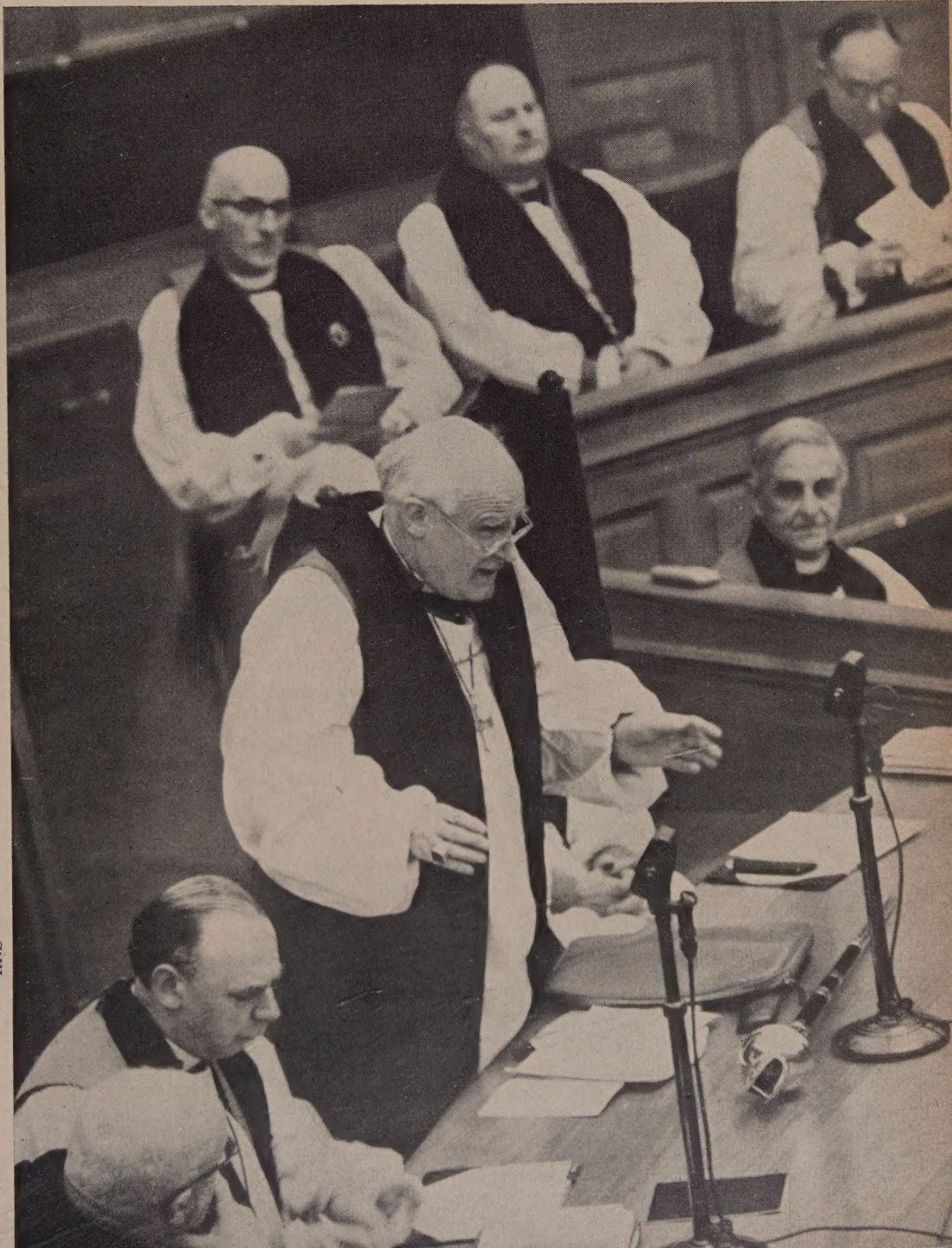
**The Good Samaritan
and the Government**

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**Twenty Ballots
in Tennessee**

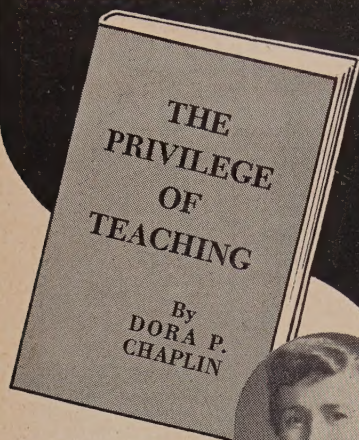
RNS

**The Archbishop of Canterbury
addresses the Convocation:
Unanimity in the Upper House
[see page 8].**



The Privilege of Teaching

Its Dimension and Demand For All Who Teach the Christian Faith



Dr. Chaplin is Associate Professor, Dept. of Pastoral Theology, General Theological Seminary, N.Y.C.



"Dr. Chaplin builds this book squarely on two key truths about Christian education. I quote an admirable statement of the aim in view: 'Our constant aim in the education of a Christian is to lead him, through his sacramental life in the Church's worship and work, to discover Almighty God in Christ Jesus and to be transformed to God's will and purpose.'"

"Roughly a third of the book is about the needs of the teacher himself or herself—a most helpful and realistic series of chapters, filled with sensible Christian doctrine. Another third deals with the complex relationships of teacher and pupil and home. The final third comes down to completely helpful, practical suggestions as to the art of teaching itself. I cannot imagine a more useful book, especially in this respect, to give to Church school teachers as they launch into what will be for many of them a strange and frightening sea.

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—Stephen F. Bayne, Jr.
From the Foreword



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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.



Discovering the Lord

We offer this time a plan for some alert teacher to develop as an original project in teaching the life of Christ. It could cover a year or be condensed into a semester, and would fit students from 7th grade to adult.

The leader launches the project in early sessions by the challenge, "How do we know that Jesus Christ is divine?"

The discussion leads to the proposition that faith in the Lord is experienced and taught within the Church; that the first generation of Christians had certain experiences which convinced them and caused them to continue their fellowship as the Church.

Can we reconstruct those experiences by examining the Gospels — their personal memoirs of those first days? Suppose that we trace the impression which our Lord made on the people of His day.

Can we trace a development from His first public appearance, through His ministry, to the intense faith of the young Church in the days after Pentecost?

Our first clue is to start with the Gospel of St. Mark, which gives the Church's recollection of how He first appeared in public. The class now undertakes to examine how people received Him, and how certain ones gradually were led to experience His divinity. The student is asked to take the point of view of those first observers, and then to be drawn gradually into the circle of the disciples, then to become one of the Twelve, and finally, as living in close fellowship with the beloved Community, to review the oft-told reminiscences of that inner circle.

Inner Secrets

This results in presenting the most personal details, not as history observed by outsiders but as intimate secrets of the inner circle, e.g., Mary's story, and all the infancy events, and the remembered events of Calvary, the Resurrection, Ascension, and Pentecost. The plan is that we shall study the life, not going through the Gospels as some strange, outside documents, but rather acting as Churchmen and recalling (reviewing, organizing, evaluating) the treasured traditions of the Church.

It will be found that this produces a grouping of weekly sessions — about ten — showing Jesus of Nazareth as the

people of His day saw Him, and so asking the question, "Who is this strange healer, preacher, social innovator?" Then the inner secrets of the Church are brought forward (just preceding Christmas, as it works out conveniently) and from then on we take the part of Churchmen reviewing the events and stages by which we have come to know who He is.

The outline for this project would be flexible, since keeping to the argument above will develop special side excursions. No doubt passages from some current popular lives of Christ will be introduced.

The following is a suggested general plan, to provide movement enough for a full school year.

Weekly Research Themes:

1. Preaching of the Baptist, the Baptism.
2. The Preacher: "They heard Him gladly."
3. Miracles: increase of His fame.
4. Social events: the wedding, feasts.
5. The ministry: to special persons.
6. Selecting leaders: the seventy, the Twelve.
7. Public teaching: themes, parables, method.
8. Private instruction: parables explained.
9. The Transfiguration: personal discovery.
10. Caesarea Philippi: Peter proclaims the discovery.
11. to 14. Who is He? — recalling the intimate stories, the secret of His Birth, all the infancy stories, the hidden years. Why did He come to earth? The needs of that world and ours. Inevitable conflict.
15. The opposition: the gathering storm.
16. to 20. Going up to Jerusalem: (See these stages through the eyes of the inner circle, seeing His acts and words as only the instructed can now understand them.) The Atonement, preparation, the Eucharist, final instructions. The Passion.
21. to 24. The risen Lord: known to the faithful. The Resurrection appearances: Emmaus; by the lake; the upper room; the five hundred brethren.
25. The Ascension; the Great Commission.
26. Pentecost: Power is received.
27. Church life in the early years: practice of assembly, worship, sharing, leadership, mission, recalling the events of His life.

Final question, to summarize: Can we in our parish life, recreate this intimate faith and close fellowship of those first Christians, and so discover the Lord for ourselves and for our world?

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. (Most letters are abridged by the editors.)

Communist Victory?

The World Council of Churches has admitted the Russian Orthodox Church to its membership. This is a great victory for the Communist conspiracy.

The Russians say that their Church is completely independent of the Kremlin, but this is not true. There is plenty of evidence that it is completely controlled by the Soviet government. The late Archbishop Nicolai, who started the negotiations for the admission of the Russian Orthodox Church, has been exposed by competent sworn testimony before a Congressional Committee as an agent of the Soviet secret police. Patriarch Alexei, the present head of the Russian Orthodox Church, has for a long time supported the Communist cause. As just one example, he viciously attacked the United States, stating that Americans were exterminating the peaceful population of Korea and were using germ warfare. Archbishop Nikodim, leader of the delegation to New Delhi, was sent to a seminary by Stalin, and kept there by Khrushchev to be trained as a clergyman to do the work of Communism inside the Church. When he was only 32 years old, he was made an archbishop for this purpose.

Soviet planes transported the Russian delegation to New Delhi. The Soviet government paid their expenses and Soviet official cars served them at New Delhi. The delegates to the WCC and the press were invited by the Russian delegation to Travancore Hall to see a movie. Travancore Hall turned out to be the Soviet embassy. This propaganda movie was delayed some time and the visitors thereby were exposed to much printed propaganda, which included a book which contains a general attack on religion.

While the NCC in the U.S.A. claims 40,000,000 members, the Russian delegation claimed 50,000,000 members for the Russian Orthodox Church. This figure was not supported by evidence nor was it questioned

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

February

1. St. Francis' Boys' Home, Salina, Kan.; Trinity, Ossining, N. Y.
2. St. Mary's, Carle Place, N. Y.; Church of the Redeemer, Superior, Wis.; Mt. Calvary Retreat House, Santa Barbara, Calif.
3. Community of the Holy Spirit, New York, N.Y.
4. Cathedral Church of St. Luke, Portland, Maine
5. St. George's, Philadelphia, Pa.; St. Alban's, Philadelphia, Pa.
6. Church of St. John the Evangelist, Boston, Mass.
7. St. James', Hackettstown, N. J.; St. Mark's, South Milwaukee, Wis.; Trinity, Atchison, Kan.

February 4, 1962

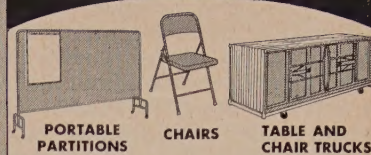


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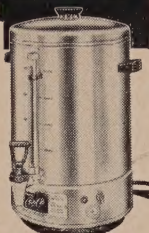
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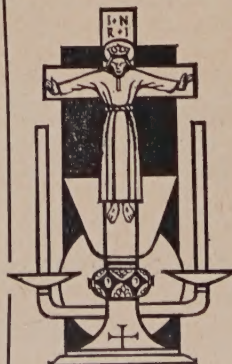
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by officials of the WCC. The Soviet bloc nations have five members on the powerful Central Committee of the WCC; and it is to be expected that Soviet-controlled Churches in Communist countries will have strong representation in every activity of the WCC from now on, even more than in the past.

The Russian Orthodox Church in exile in the United States, which broke away from the Soviet-controlled Church, and is not a member of the WCC, has declared: "The hierarchy of the Church officially recognized by the Soviet government is muzzled and used to bear false testimony before the world. . . . His Eminence Metropolitan Anastassy is convinced that the admission of the Moscow Patriarchate to membership in the World Council of Churches will not serve the cause of religion in Russia, nor of Christian unity in the world, but merely to completely silence the voices of truth within the Council of Churches regarding the true nature of Communism and drown out the cries for help and the warnings to the free world from the martyrs for their Faith behind the Iron Curtain."

It is obvious that the leaders of the World Council of Churches have been blinded to, or are ignoring the realities of the Communist conspiracy and the way it operates through the Churches.

ISABEL H. KERR

Springfield, Va.

Editor's comment: Some of us think that Christianity is a stronger and more durable force than Communism, and that Christians from Communist bloc countries represent Christianity first and political systems second.

Confused

Re. the recent editorial and letter concerning the possibility of inter-communion of us of the Anglican Communion and the non-Catholic and non-apostolic denominations [L.C., January 21st]:

We, as college students and future seminarians, are confused at the contradiction put forth in these articles. We cannot condone the non-episcopally ordained ministers of Protestant denominations (actually being laity with a theological background) who are accepted or even considered as possessing an equality to the holy apostolic priesthood of Christ's Church.

Our belief in the doctrine and the sacred truths as set forth in the Creed and Holy Gospels immediately becomes hypocritical if we accept that which Fr. Preston advocates for such an institution as the apostolic ministry.

Therefore, as sure as they are not a part of His Church, their "celebration" of the Holy Eucharist is invalid and merely a commemoration, as they claim, instead of the outward and visible sign of the inward and spiritual grace.

ANGLICAN CYCLE OF PRAYER

February

4. Arkansas, U.S.A.
5. Armagh, Ireland
6. Armidale, Australia
7. Assam, India
8. Athabasca, Canada
9. Atlanta, U.S.A.
10. Auckland, New Zealand

Such a thing as that which is currently being advocated, not only here but elsewhere, cannot in our opinion lead to the unity of all Christendom, but only can proceed to further disunite us internally and externally.

To the rest of Catholic Christendom, we will appear in these "inter-communion" efforts compromising and unsure of the validity of our doctrine, in recognizing the non-Catholic Communion service.

With the contradictions in orthodox teaching in current comments by influential bishops and other clergy of the Church, we, as interested preeminarians, are presented a picture of controversy regarding the Faith, which we were taught as being undoubtable, as set forth in the Prayer Book.

Will we be entering a priesthood of a Church which practices its Catholic Faith or a Church which is open to schism in thought, word, and deed?

JOHN H. PORTER

MICHAEL L. GRACE

San Francisco State College

San Francisco, Calif.

Thank you heartily for your editorial, "Unity and Communion" [L.C., January 21st].

The fruitless haggling about the Confirmation rubric, which has gone on for so many decades, assumes that this rubric is the basis for the general practice in the Church of discouraging reception of the Holy Communion at our altars by non-Episcopalians.

Of course it is not. As you so clearly show, we are simply obeying the judgment of the Holy Spirit exhibited in the universal practice of the Holy Society in earlier years. The Church Catholic has always understood the Sacraments as rites of unity, inseparable from loving unity in faith and order. Our Lord's admonition in Matthew 5:23f. casts doubt on our right to offer the Eucharist at all in a divided Christendom, but it also leaves no room for doubt that the visible unity of the Church, that is, of all Christians in each place with their bishop and of all the bishops with one another, is a precondition for unity at the altar.

The practice of "open Communion" has a strong sentimental attraction. It seems to remove the scandal of schism, and, above all, it is not very costly.

It is truer and far more costly to face the shame of our disunion in all its naked blasphemy, and, making no attempt to evade the embarrassing but necessary consequences of "closed Communion," to know ourselves the more driven toward loving, constructive contact with our brethren who are separated from us. Our priests should feel obliged to know and be friends with all the Christian ministers in their communities, Roman, Protestant, and Orthodox; our parishes should sponsor visits to their churches and meetings with their people; and this relationship should not be merely social but a conscious striving to pray, to learn, and to teach, in humility and brotherly love, so that together with them we may be led by the Spirit to understand what the mind of Christ in His one Church is and be prepared to submit ourselves to Him there.

(Rev.) M. O. YOUNG

Harvard Divinity School

Cambridge, Mass.

Pageantry and Dignity

I refer to the presentation to the Presiding Bishop of a pastoral staff and cope and mitre by the diocese of South Florida [L.C., December 31, 1961].

Years ago, somebody or other gave the then Presiding Bishop a pastoral staff but upon the death of that particular bishop, the staff disappeared and I had hoped we had seen the last of it. There have been several bishops in that office since and, somehow or other, they seemed to be able to discharge the duties of their office without it and, I suspect, most of the Church had forgotten all about it. But not quite! I noticed some months ago that somebody remembered and trotted it out and it was put to use again.

Apparently, though, there was something wrong with it. Just what I imagine not one member in a thousand or more — thank God — realized at all. (Shows how terribly ignorant we are!) But again, there were those who knew that it was tragically wrong, improper. I am not sufficiently up on such matters to know what it was; but what is worrying me right now is this: What is to become of the other? Or is it proposed that both are to be used whenever the Presiding Bishop "pontificates?"

Seriously, in the condition of the world, with "men's hearts failing them for fear and for looking after those things which are coming on the earth," if there were ever a time when time and money could properly be spent on such things, surely this is not it. I wonder what impression these things will make upon the rank and file, those simple, humble people, quietly trying to live our Lord's way.

Or, again, when will we ever distinguish between pageantry and dignity? Nobody would say our Lord was undignified, even when with nothing on but a loin cloth, stretched on a cross; but pageantry was as far removed from Him as anything could be. Even when His followers did their best in that regard when He entered Jerusalem that day, the best they could do was to place Him on an ass — the humblest beast of burden, at the farthest remove from pageantry. And when He reached the city, instead of acting like a conquering hero, He wept over it. In view of the state of the world and self-centered policies of His Church — no matter what branch of it — no doubt He is weeping over us all now."

(Rt. Rev.) WALTER MITCHELL

Retired Bishop of Arizona

Rancho Santa Fe, Calif.

Recent illustrations of the primatial staff and cope presented to Bishop Lichtenberger by the diocese of South Florida [L.C., December 31, 1961] have led me to wonder what ever became of the handsome primatial cope presented to Bishop Murray of Maryland, when he became Presiding Bishop, by either Emmanuel Church, Baltimore, or the diocese of Maryland (I think Emmanuel) some 30 years ago.

I remember a picture of Bishop Murray wearing the cope and holding a rich shepherd's crook staff. Since then I have never heard of its being used, or seen any pictures of a Presiding Bishop wearing it.

It seems too bad for it just to be stored away somewhere.

JOSEPH H. JONES

Wilmington, Del.

The Living Church

BOOKS

Volume 144 Established 1878 Number 5

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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THINGS TO COME

February

5. Fifth Sunday after Epiphany
8. Annual council, diocese of West Texas, San Antonio, Texas, to 10th
- Convention, diocese of Texas, Waco, Texas, to 10th
1. Sixth Sunday after Epiphany
4. Consecration of the Ven. Charles W. MacLean, Suffragan-elect of the diocese of Long Island, Cathedral of the Incarnation, Garden City, L. I., N. Y.
6. Meeting of General Division of Women's Work, Seabury House, Greenwich, Conn., to 19th
8. Septuagesima
20. National Council meeting, Seabury House, Greenwich, Conn., to 22d
24. St. Matthias
25. Sexagesima

March

4. Quinquagesima
7. Ash Wednesday
1. First Sunday in Lent

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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Problems of Our Time

CERTAINTIES FOR UNCERTAIN TIMES. By John Sutherland Bonnell. Harpers. Pp. 160. \$3.

For over 25 years John Sutherland Bonnell has served as pastor of New York's Fifth Avenue Presbyterian Church. In that period he has, of course, preached many sermons and delivered many addresses. A selection from these is now brought together under the title, *Certainties for Uncertain Times*.

The 20 chapters of this volume cover a wide range of topics, from "The Conquest of Outer Space" to "The Child in Every Adult." Thus Dr. Bonnell deals with problems affecting the world, the nation, and the individual. Not all of these are peculiar to the space age, but they are problems (e.g., "On Getting Along With People") that we of the space age have with us.

There is good material here, hard-hitting and straight to the point — as, for example:

"America has a boundless opportunity now to demonstrate to Africa and to other underprivileged lands that our primary interest in them is not just to secure markets for goods or human chattels, for machines, or even for producing military allies but because, like ourselves, they too are children of God and 'endowed by our Creator with certain unalienable rights'" (pp. 49-50).

At times Dr. Bonnell is a little more on the defensive in regard to his Reformation lineage than an Anglican would feel it necessary to be; and Anglicans will not find in this book quite the sacramental emphasis that they might wish for. Nonetheless, it is well worth reading for its forthright demonstration of the relevance of Christianity to our times.

FRANCIS C. LIGHTBOURN

SPIRITUAL WRITERS OF THE MIDDLE AGES. By Gerard Sitwell, O.S.B. Hawthorn Books. Pp. 144. \$3.50. (Volume 40, Twentieth Century Encyclopedia of [Roman] Catholicism.)

This excellent study of Christian spirituality between the 10th and the 15th centuries possesses a splendid objective quality.

For its size, this survey is remarkably complete. It not only considers spiritual giants like St. Bernard, Eckhart, and Ruysbroek but attention is given to many of the lesser known like John of Fécamp, Peter of Celle, and William of St. Thierry.

The many meaningful pages given over to the English mystics will delight the Anglican. With an understanding of Anglo-Saxon temperament, Fr. Sitwell

sharply points out the differences between English and continental spirituality.

The author understands that total Christian theology can hardly be compartmentalized. Throughout the development, which he traces, the widening gulf between mysticism and dogmatic theology can be sensed. Whereas mystical theology came more and more to concern itself with experiential knowledge of God and of His works, so dogmatics was made to deal chiefly with knowledge about God and His operations.

Unfortunately, following the questionable separation in the area of theology, the masses of the people accepted or were made satisfied usually with the dogmatic emphasis by itself. Both the Roman and the Anglican reformations failed to reintegrate, on any wide scale, mystical and dogmatic theology. In reading Fr. Sitwell's book, it is difficult to escape the conclusion that the revitalization of Western Christianity requires another far-reaching reformation.

If Fr. Sitwell's book only serves to develop some new consciousness regarding the importance of personal experience with the wondrous love of God, it is worthwhile. It can play an important role in the newly developing relationships between the Anglican and Roman Communities.

JOSEPH WITTKOFSKI

THE EUCHARISTIC MEMORIAL. By Max Thurian. Part I — The Old Testament. Translated by J. G. Davies. John Knox Press, 1961. Pp. 117. Paper, \$1.75. (Ecumenical Studies in Worship, No. 7.)

THE EUCHARISTIC MEMORIAL. By Max Thurian. Part II — The New Testament. Translated by J. G. Davies. John Knox Press, 1961. Pp. 133. Paper, \$1.75. (Ecumenical Studies in Worship, No. 8.)

The growing interest in liturgical studies has been stimulated by the admirable series of paperbacks by John Knox Press which are known as *Ecumenical Studies in Worship*. The present volumes are a significant addition to the series. Max Thurian, sub-prior of the Community of Taizé, France, is one of the outstanding liturgical scholars of our day, and is one of the leaders in the development of the monastic movement in European Protestantism. He is one of the influential speakers for the Reform (Calvinistic) tradition.

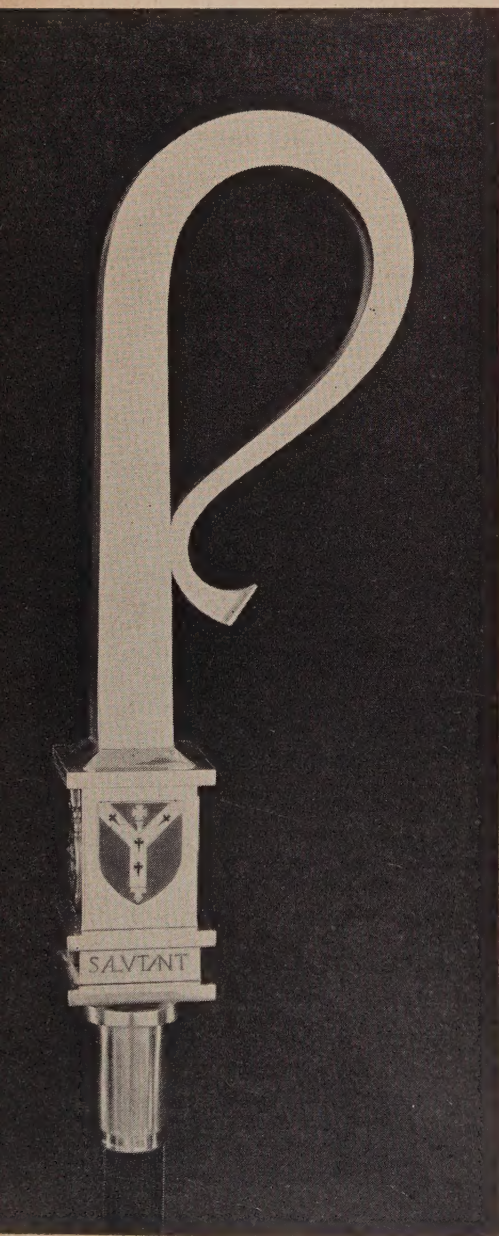
The work is described by the author as an "essay in 'liturgical theology'" and is designed primarily as a study in Biblical theology in the tradition of typological interpretation.

There is a long discussion of the rationale for vestments, colors, light, music, images, etc., which is interesting, especially the suggestion of adopting a modifi-

Continued on page 19

Silver Crozier

The crozier shown in our illustration this week was presented by his fellow metropolitans of the Anglican Communion to Dr. Geoffrey Francis Fisher, onetime Archbishop of Canterbury, on his retirement last year. The work of Louis F. Glasier, Ecclesiastical Crafts (40 W. 57th St., New York 19, N. Y.), it is made of sterling silver with staff of black oak, and contains shields in colored enamel.



Then shal the Archebisshoppe putte into his hande the pastorall staffe, saying.

Be to the flocke of Christ a shepeheard,
not a wolfe: feede them, deuoure them not;
holde up the weake, heale the sicke, binde
together the broken, bryng againe the
outcastes, seke the lost. Be so mercifull,
that you be not to remisse, so minister
discipline, that ye forgeat not mercy;
that whē the chief shepheard shal come,
ye may receyue the immarcessible croune
of glory, through Jesus Christ our Lord. Amen.

— From the *Fourme of Consecrating of an Archebisshoppe or Bisshoppe*,
First Prayer-Book of Edward VI

The Living Church

Fifth Sunday after Epiphany
February 4, 1962

For 83 Years:

**A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.**

TENNESSEE

Induced Humility

The Very Rev. William E. Sanders, dean of the Cathedral of St. Mary, Memphis, was elected Coadjutor of Tennessee on the third day of the diocese's annual convention at St. John's Church, Knoxville, Tenn., January 17th-19th.

Election came on the twentieth ballot, which was tallied at 9:05 p.m. Balloting had begun without any nominations at about 10:30 a.m., after a celebration of the Holy Communion, and continued without recess except for lunch and dinner.

Dean Sanders led in both orders on the first nine ballots. His lead was superseded in the 10th, 11th, and 12th ballots by the Rev. Homer C. Carrier, rector of the Church of the Good Shepherd, Memphis, who in turn was outdistanced on ballots 13 through 17 by the Rev. Raymond T. Ferris, rector of Christ Church, Nashville.

A motion after the sixteenth ballot to recess, subject to the call of the chairman in the usual 30 days' notice, was defeated 148 to 109. The Sanders trend reasserted itself strongly on the 18th ballot and gained momentum quickly to bring about the final result [see pages 8 and 9].

In accepting his new post, subject to the usual consents, Dean Sanders told the convention with a smile, "This has been quite a day. You have a way of making a man feel very humble before you give him a call. I've been considering many things today, but there is really only one ultimate consideration, and that is the will of God. I think that by your vote the Lord has laid His hand on me, and there is only one decision I can make. By God's grace I offer what talents I have, and by God's grace I will serve, as you will serve, our Bishop and our Lord Jesus Christ and His Church in this place."

Before dismissing the convention with a blessing, Bishop Vander Horst of Tennessee said, "As your Bishop, I am deeply grateful for the very great spirit and among this body of the Lord's Church."

When the coadjutor-elect arrived home by plane on January 20th, he was greeted at the Memphis Municipal Airport by a throng of well-wishers including Mrs. Theodore N. Barth, widow of Tennessee's late diocesan.

Dean Sanders, 42, a native of Natchez, Mississippi, spent his childhood and youth in Nashville where he was a communicant of Church of the Advent. He received his B.A. from Vanderbilt University in 1942, his B.D. from the University of the South in 1945, and his S.T.M. from Union Theological Seminary in 1946. The University of the South awarded him an honorary D.D. in 1959. He served St. Paul's Church, Chattanooga, as curate briefly in 1945, and was appointed to the cathedral staff in 1946 as assistant in charge of youth work. The late Bishop Dandridge of Tennessee named him dean in 1948.

He has served as president of the Youth Service agency and of the Ministers' Association in Memphis, and as a member of Bishop and Council was chairman of the diocesan department of Christian education. He is married to the former Kathryn Cowan Schaffer; they have three children.

Bishop Vander Horst has announced that his coadjutor will be charged with jurisdiction over diocesan missions, and will make his home in Knoxville. No bishop has heretofore been located farther east in the diocese than Chattanooga.

OKLAHOMA

Immediate Integration

The convention of the diocese of Oklahoma, meeting at St. Paul's Cathedral in Oklahoma City, called for racial integration of all institutions under diocesan control.

The clerical and lay delegates recommended that boards give "immediate implementation to these Christian principles and report to the next convention."

The convention also approved a resolution criticizing the new parochial report forms as "badly prepared and hard to use," and voted to request consent for the election of a suffragan bishop.

In its original form, the resolution for racial integration — brought to the floor by the Rev. Canon F. Grover Fulkerson — asked "immediate consideration to implementation."

An amendment deleting the words "consideration to," offered by the Rev. Joseph S. Young, rector of St. John's Church, Norman, and a recently-elected member of the National Council, was passed after lengthy discussion.

Fr. Young's amendment drew support from the Rev. Herbert N. Conley, rector of Emmanuel Church, Shawnee, and

rector-elect of St. John's Church, Oklahoma City.

He urged passage of the amended resolution to "take the tremendous personal pressure off the members of these boards who are faced with a decision."

"No matter what their personal ideas may be, they are subject to telephone calls and other pressure, and in this way they will know they have the support of the Church behind them in specific instances."

Fr. Conley said a day school operated by his parish at Shawnee was the only completely integrated Episcopal school in the diocese. He said the action was taken "as an expression of Christian principles without regard to personal prejudices and in the face of personal dislikes."

Explaining his original resolution, Canon Fulkerson said the social relations group had met with the headmasters and board chairmen of Casady School, Oklahoma City, and Holland Hall, Tulsa — the two major diocesan schools — along with Bishop Powell of Oklahoma, and that "some progress was made toward understanding the issues."

He said the bishop had suggested continued discussion between the schools and the committee, and the resolution was suggested to clarify the basis upon which the department was operating.

The convention's banquet speaker, the Rev. Claxton Monro, rector of St. Stephen's Church, Houston, declared, "The Church must become a place where people can hear not only sermons and Bible lessons, but also about the mighty works of God as manifested in the lives of 20th-century Christians — who make up the membership of the Church."

"We must recognize that in the decades ahead, the witnessing community of laymen is once again going to become the focal point of service in the Church," Fr. Monro said. There must be a restoration of the layman's ministries, he stressed, including teaching, shepherding, evangelizing, and, above all, witnessing.

His parish makes extensive use of this technique, Fr. Monro said, in weekday gatherings in various homes. At each session a man and woman give "prophetic witness of what their lives were before they found faith, and how faith has changed their lives," he said.

"This is not a revival like the Wesley

Tennessee Coadjutor Election

Ballot Number	1		2		3		4		5		6		7		8		9		10		11
Nominee*	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.
Homer C. Carrier	11	9	11	13	15	16	16	19	16	18	17	17	18	24	24	27	22	36	26	42	35
Daniel Corrigan	7	2	9	5	9	5	9	4	7	2	3	3	5	3	3						
Raymond T. Ferris	10	10	8	7	6	3	3														
W. Fred Gates, Jr.	8	8	7	8	5	6	7	6	7	8	8	13	10	15	12	23	20	33	24	40	25
Tracy H. Lamar	8	15	9	16	8	19	6	11	7	5	5	8	5	6	4	8	1	3	1	3	3
Wallace M. Pennepacker							1		3	3	5	5	10	11	12	18	13	21	16	22	17
William G. Pollard	11	6	15	13	19	18	18	26	18	26	19	24	19	25	19	28	21	19	13	11	5
William E. Sanders ...	21	40	36	62	41	72	49	81	47	87	44	82	35	59	30	43	27	37	23	25	15
Votes counted	113	165	116	169	117	171	116	169	114	165	112	166	112	164	114	165	114	165	113	164	112
Necessary to elect	75	110	77	112	78	114	77	112	76	110	74	111	74	110	76	110	76	110	75	110	75

revival, but an upheaval like the Reformation. About every 300 years there is an upheaval in the Church's ministries. We are in one now."

"The most successful organization of this kind is interdenominational," Fr. Monro said. "Only through ecumenical witness can people, by invitation, share thoughtful interpretations of their lives as seen in any phases of life."

The convention adopted a total budget of \$296,515.

ELECTIONS. Standing committee: Rev. Herbert N. Conley; A. L. Singletary. Bishop and council: clergy, Very Rev. John C. van Dyk, Rev. Richard C. Allen, Rev. William Powell; laity, G. C. Preston, Sam Carpenter, Malcolm Deisenroth, R. B. Gunning, J. E. Allison, F. J. Hightower, G. C. Lynde. Delegates to provincial synod: clergy, Ven. H. Edwin Caudill, Rev. Messrs. James Dillinger, Kurt Junker, William Cool, Gerhard Stutzer, Richard C. Allen; laity, Johnny Jones, A. L. Singletary, James Hewgley, Ed Hudgins, Duane Andruss, R. C. Lytle.

EPISCOPATE

Long Island Consecration

Presiding Bishop Lichtenberger has taken order for the consecration of the Ven. Charles W. MacLean as Suffragan Bishop of Long Island. The consecration is scheduled for February 14th at the Cathedral of the Incarnation, Garden City, N. Y.

Bishop DeWolfe of Long Island is to be the consecrator, and the co-consecrators are to be Bishop Donegan of New York, and Bishop Sherman, Suffragan of Long Island.

Archdeacon MacLean was elected by the diocesan convention late last year [L.C., December 17, 1961].

*Other nominees, who had no more than five clerical votes on any one ballot: George M. Alexander, Leon C. Balch, John H. Bonner, William O. Boyd, Elmer M. Boykin, John H. Bull, Thomas H. Carson, Jr., Richard W. Clark, Robert E. Craig, J. Paschall Davis, Sr., H. Sheldon Davis, William A. Dimmick, Arthur W. Fippinger, Jr., George A. Fox, Eric S. Greenwood, William T. Holt, Jr., E. Irwin Hulbert, Jr., James W. Hunter, Joseph S. Huske, Jr., Leicester W. Kent, Frank M. McClain, Moultrie H. McIntosh, Philip F. McNairy, Albert N. Minor, Leonard E. Nelson, Morgan C. Nichols, Kent H. Pinneo, David M. Potts, William S. Ray, Thomas A. Roberts, David S. Rose, James E. Savoy, Thorne Sparkman, Warren H. Steele, Lee G. Stevens, Joseph B. Tucker, Peyton R. Williams, David W. Yates.

ENGLAND

Convocations in Favor

by the Rev. DEWI MORGAN

Bishops in the Convocations of Canterbury and York have voted in favor of full communion with the proposed Churches of North India and Pakistan, when and if they come into being, as has the lower house [clergy] of the Convocation of Canterbury. The clergy of the Convocation of York, however, rejected the matter by a vote of 60 to 29 at the January meeting.

The Canterbury bishops voted thirteen to nine in favor of the action, while the vote of the York bishops was five to four. The vote of the Canterbury clergy was 65 to 63.

The upper house of the Convocation of Canterbury voted unanimously — not a frequent occurrence — in favor of ending the death penalty in Britain, or of at least abolishing it for a trial period of five years. They also asked that any future measure should include provision for such punishment of a guilty person as would assist his reclamation and ensure the safety of society, together with some compensation to the victim's dependents.

Bishop Stockwood of Southwark, who introduced the subject of capital punishment, described present British legislation as fit for *Alice in Wonderland*, but not for a mature democracy.

Bishop Mortimer of Exeter supported the resolution to abolish the death penalty, saying, "I can easily think of criminals who are a far greater cause of corruption than is the murderer, and if the death penalty is to be retained I would prefer to see it inflicted on pimps and procurers, persistent seducers of youth, and persistent exploiters of human needs and suffering. These are far greater sources of corruption in society than is the single murderer."

Archbishop Ramsey of Canterbury supported the measure, saying that if and when the opportunity arose in Parliament he would favor the abolition of the death penalty.

Back in 1810, when a bill was introduced in Parliament to abolish the death penalty for the stealing of five shilling [a shilling is worth some 14 cents in American money today], the Archbishop of Canterbury and six bishops voted against the measure.

Positive Means

The average age of Church of England clergymen at the time of their ordination is 32, according to a survey made by the statistical unit of that Church's Central Board of Finance.

Figures showed that ordained strength at the end of 1959 was 18,969, and that the average age of clergymen was 53, according to a summary of the report published in the *Church Times* of England.

The Rt. Rev. Edward R. Wickham, Suffragan of Middleton in the diocese of Manchester, in a foreword to the survey report, said that analysis of the Church and measurement of its relationship to the community by statistical and other modes of sociological study provide positive means of advance. Copies of the report are being sent to other Churches and to the Vatican.

The survey showed that, in 1958 (the last year for which figures are available), the Church of England received 3,771 persons from the Roman Catholic Church. It also showed that, at the end of 1959, about 30 clergymen who had been received from the Roman Church were full-time workers in the Provinces of Canterbury or York.

[D.M.]

Sterilization

Sterilization: An Ethical Enquiry is the title of a report recently published on behalf of a committee set up by the Church of England Council for Social Responsibility. The committee included medical and legal experts as well as theologians. Bishop Mortimer of Exeter was chairman.

The report expressed the opinion that there are circumstances in which an op-

12	13	14	15	16	17	18	19	20
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2 56	30 51	30 49	25 44	26 43	19 27	16 24	6 12	3 8
	1	1					1	
5 28	46 63	57 81	56 86	54 77	30 44	19 25	8 7	4 4
5 39	18 17	8 8	6 7	6 10	9 5	6 6	6 8	4 5
5 7	7 6	7 9	7 8	11 8	11 10	12 13	11 13	7 14
0 10	1 2	1 1	1 2	1 1	1			
2 1	2 2	2	2 1	3 1	4 2	4 1	2 1	1
1 12	3 9	2	3 1	3 3	16 28	37 56	64 88	82 111
1 161	111 160	111 159	109 157	111 155	99 129	107 148	106 150	105 149
4 108	74 107	74 106	73 105	74 104	66 86	72 99	71 100	70 100

ation for sterilization may be legitimate-
employed. It emphasized, however,
at there is no place for compulsory
sterilization imposed punitively, for the
protection of society, or because of gen-
etic considerations.

In its final paragraph, the report said:

"Faced as we are by a situation in which
responsible government, India, is pursuing
together with other ameliorative measures,
policy of persuasion for voluntary steriliza-
tion, and asked by Christian doctors and
nurses involved in the carrying out of this
policy for help in deciding for themselves
how far they can coöperate, we are bound
to conclude that we can find no grounds on
which to reply in terms of absolute negative."

Traditional moral theology, according
to the report, never had to consider ster-
ilization apart from castration, nor was
ever called upon to consider the obli-
gations of parenthood under the threat
of overpopulation. "We are discussing
something new in Christian history," said
the writers of the report. "Our task is
to consider this new situation in the light
of established principles." [D.M.]

CUMENICAL

Seeing in Other Terms

"Super-militant" Roman Catholics pre-
sent a hindrance to Christian unity in
their hostility to Protestantism, said the
Rev. Walter M. Abbot, S.J., feature editor
of the Jesuit weekly, *America*, at Chair
of Unity Octave ceremonies in the Na-
tional Shrine of the Immaculate Con-
ception, Washington, D. C., on January
2d.

Such Roman Catholics, said Fr. Abbot,
in an address reported by the *Catholic
Herald Citizen* of Milwaukee, "see nothing
in Protestantism but heresy." He said
that they, rejecting the charge that they
are bigots, see Christian unity as "war-
fare, with unconditional surrender to the
[Roman] Catholic Church as the only
outcome."

"If you see it in any other terms," he
said, "for example, if you advocate under-
standing, discussions, and negotiations
with Protestants as brothers, these super-

militant [Roman] Catholics call you a
Communist or a member of what they
refer to as the 'world conspiracy.'

"It seems to have made no impression
on them that [Augustin Cardinal Bea],
who has been placed in charge of these
matters by the Pope, says their response
to Protestantism is an 'extremist' atti-
tude . . . if you are not a cardinal and
you try to tell them the same thing,
they accuse you of placing the one true
Catholic Church [the Roman Catholic
Church] on a level with 'those other
Churches.'

"But I expect that one of these days
their burning ardor will give them the
courage to put Cardinal Bea and Pope
John himself on their growing list of sub-
versive agents."

Fr. Abbott, according to the *Catholic
Herald Citizen*, said that, in his experi-
ence, "the mergers of Protestant Church-
es, proposals of mergers, and the struggles
to implement them, do not interest" a
vast number of Roman Catholics. He
said, however, that a few Roman Cath-
olics discern that such mergers "result in
the holding of fewer errors."

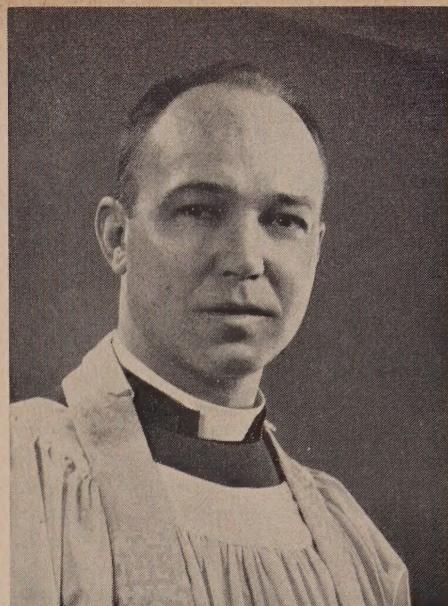
He added that "there are other [Ro-
man] Catholics . . . who pray and work
for the return of Protestants to union
with the Church, but, with all good inten-
tions in the world, keep bypassing the
Bible in order to stand on dogmatic propo-
sitions that Protestants may take or
leave." He maintained that the Bible is,
"or should be, a bond between us, just
as the Holy Spirit is, or wishes to be, a
bond between us."

ORTHODOX

Mounting Demands

With demands mounting for the res-
ignation of the Rt. Rev. Iakovos Vava-
natos, who was enthroned as Archbishop
of Athens and Primate of All Greece on
January 18th, the Greek Church's Holy
Synod has announced the appointment of
Metropolitan Polycarpus of Siatista as
head of an investigating committee.

Originally, Metropolitan Antony of
Xanthi was appointed by the Holy Synod,



Dean Sanders, Coadjutor-elect of Tennessee.

but he refused the assignment on the
grounds that he was considered a friend
of Archbishop Iakovos by the latter's
accusers.

Archimandrite Damaskinos, chief vicar
of the Church of St. Demetrius, Athens,
who had accused the new Primate of
"unmentionable acts" shortly after his
election [L.C., January 28th], told re-
porters that he had been relieved of all
duties at the direction of Archbishop
Iakovos. He was forbidden, he said, to
perform any religious service or cere-
mony, and had been ordered to abstain
from serving as chief vicar of his church.

The new Primate called a press con-
ference to give his reasons for refusing to
resign, and said that he was not a "civil
servant," but a legally-elected head of
the Church.

His election as successor to the late
Archbishop Theoklitos, he said, was not
the result of a "prior agreement" with
any prelate or prelates, but "inspired by
the Holy Ghost." He said that he is not
inclined to show "faithlessness" by resign-
ing, but will be forced to "mount to the
top of Calvary with the Cross of the
Church" on his shoulders.

Dr. Panayotis Bratsiotis, professor of
theology at the University of Athens, in
a letter to the new Primate, recommended
that he resign immediately "for the bene-
fit of Eastern Orthodoxy, the autocephal-
ous Church of Greece" and his own "per-
sonal interest."

An open letter was published in Athens
newspapers. Written by the president of
the Orthodox Christian Society, Andreas
Keramidis, it said Archbishop Iakovos
should resign immediately, "since he had
the misfortune to be the cause of such a
violent tempest that not only the Church
of Greece, but the whole Greek nation is
being tossed by the waves."

"In order that the election of Iakovos
may be legal," Mr. Keramidis wrote, "it

is necessary that besides the 33 votes he received, he must have a good reputation with the public so that he may not be exposed to scandal."

"Because of his election," he continued, "the echo of which, unfortunately, has reached the ends of the universe, Iakovos has not the hands to firmly hold the helm of the vessel of the Church." [RNS]

THE MINISTRY

Barriers

Four basic problems of Church life which hinder the Church's ministry to the world are pinpointed by a conference on the Total Ministry of the Church which concluded its sessions at Orleton House, London, Ohio, January 19th. Called together by the Presiding Bishop, the conference has met three times in the past year, with a four-day session in January, 1961, another four-day session in June, and a five-day session this January.

The four barriers, as listed on newsprint during sessions of the conference:

"1. Little awareness ('belief' in a non-technical sense) of how entirely God is active in everything (not just in what we approve); therefore we attribute to God the values of our culture and make false distinctions between the religious and the secular.

"2. Little awareness of the fact that Christ's ministry is the only ministry. Many do not believe in God in Christ, the Word made flesh, the New Creation. Therefore they see ministry as a human function.

"3. Lack of awareness of our responsibility for ministry upon initiation into the Christian community, and lack of training for this ministry.

"4. Little understanding of the Church as the people of God who are called together and sent out."

Suggestions for action to overcome these lacks were to be incorporated in a report to the National Council.

The main focal point of conference discussions was the ministry of the laity and its relationship to the ministry of the clergy. The 43 members, including bishops, priests, and laymen and women, experienced difficulty in arriving at clear-cut definitions of differences between the ministries of the ordained and the unordained, but found both at work within the Church and in the world as sharers in the total ministry of Christ.

Papers by participants were read and discussed, ideas about the Church and its ministry were aired in small group sessions, and a common formulation of ideas was sought in plenary sessions.

NEWS FEATURE

Religion in Cuba

by MAX FIELD

THE LIVING CHURCH asked a newspaper man in Kingston, Jamaica, to send a report on the condition of religious practice under the Castro regime in Cuba. His report, based on contacts with Cuban refugees, is printed here:

Some 8,900 Cuban refugees have passed through Jamaica since the American embassy in Havana was closed down a year ago. Spanish is heard in the streets of Kingston almost as often as English. Five hostels have been established in Kingston to care for the Cuban refugees who come to Jamaica to get the visas and other papers necessary to go to the United States, Jamaica, only 90 miles from Cuba, being the nearest American consulate.

I have interviewed a good many Cuban refugees who had left Cuba only a day or two before I met them. They included priests, Protestant pastors (both male and female), and laypeople of both sexes.

The picture they all paint is a grim one from the Church's point of view. All agree that the ultimate aim is plain — to close down all churches, Roman Catholic, Anglican, and Protestant. The method —

the familiar one of needling, rather than forcible closure.

I asked one evangelical pastor why he had run away from his flock who surely needed him in their time of trial. "I do them more harm by remaining than by leaving," he said. "I am an American and therefore suspect, and anyone who associates with me is likewise suspect and rendered in danger of receiving physical harm.

"At best they are hauled up for questioning. They are also liable to be stoned in the markets, so it was better for them that I get out."

The Roman Catholic priest in charge of the Catholic Center for the assistance of Cubans in Jamaica, the Rev. Clarence J. Roper, filled in details for me. There is no direct persecution of the Churches, he said, but all churches are minutely spied on by militia men with guns. Anyone who visits his priest is suspected of revolutionary activities and is pulled in for questioning. A man who goes to say good-bye to his priest the day before leaving Cuba is liable to be hauled off the airplane at the airport and taken back for questioning.

No sermons are allowed to be delivered in any church throughout the island, but Masses are permitted to be celebrated, and services are allowed. One church in Havana was entered, the tabernacle forced open, consecrated hosts strewn on the floor, and the chalice thrown away. The reason given for the action was the avowed belief that arms were stored in the church.

A result of this policy of the government is that people are just too scared to go to church.

I also interviewed a man who was pastor of an evangelical church in Cuba for eight years. He did not wish his name disclosed because his family is still in Cuba. He said that there is no direct interference from the government, but that it is impossible to acquire property or build a church or anything else.

The state is teaching atheism, he said, and the weak are being influenced to give up their beliefs. Every pastor has to file a report of his activities — even what is discussed at meetings of members — twice every year to the Minister of Justice. "Everything," he said, "points to the future closing of all the churches in Cuba."

All pastors are required by law to send in an annual inventory of everything the churches possess, including the amount of money collected in collections and donations.

All children over seven years of age are reckoned to be part of the militia and are required to march, drill, and parade on Sundays. At Sunday school time, they are taken out for treats and given lectures to prevent their attendance at Sunday schools.

Jamaicans have responded nobly to the needs of Cuban refugees, though there is some anxiety as to the danger of Jamaica



The Church of "Jesus Nazareno," Santa Clara, Las Villas, Cuba, was consecrated by Bishop González Agüeros of Cuba on November 26, 1961. Sr. Rogelio Garrido, a lay reader who is soon to be ordained, is in charge of the congregation.



The Episcopal Church's Motorama (below), a bus which saw its first service in Michigan publicizing the 1961 General Convention, had a 1921 counterpart (above) which was owned by the diocese of Michigan. Says the Rev. Canon James G. Widdifield, retired rector of St. Paul's Church, Detroit: "I remember vividly driving it out of the body shop where it was built, and the first service that was held from it, at which my wife played the little organ on the street corner and I led the prayers and the singing and did the preaching."



becoming involved politically. We are a stable, fairly united, and friendly people, accustomed to being held up as a pattern of multi-racialism fast growing into non-racialism, and we have no wish to become involved in Cuban politics.

All in Jamaica who have had any connection with Cubans agree that the outlook for the Church in Cuba is bleak indeed, and one detects a smoldering resentment since most of those concerned have little or no interest in politics. All agree that Castro is a very clever man, but that the world has seen other clever men.

NATIONAL AFFAIRS

Working Women

Mrs. Theodore O. Wedel, a Churchwoman who is co-chairman of the National Council of Churches' Committee on Coöperation of Men and Women in Church and Society, has been appointed to President Kennedy's Commission on Status of Women. Churchwoman Eleanor Roosevelt is chairman of the Presidential commission.

The commission was established late last year to consider employment practices and policies of the federal government as related to women, the policies and practices of private businessmen

working under federal contracts, the effect of federal social security programs and tax laws relating to women workers, and differences of legal treatment of men and women in regard to political and civil rights, property rights, and family relations. [RNS]

NEW YORK

Prolonged Festival

Grace Church, Middletown, N. Y., as part of an eight-month-long festival that started when one of the parishioners presented the church with an organ, plans to sponsor a religious dance recital on February 11th.

The first event in the festival was a concert, last October, by the National String Quartet. The next month the boys' choir of the Cathedral of St. John the Divine, New York City, sang a choral Evensong, and, in December, Alec Wyton, organist at the cathedral, gave a recital on Grace Church's new organ. Also in December, the Chaminade and Apollo Choral Group and the Middletown Symphony Orchestra presented Handel's oratorio, *The Messiah*. The month of January was devoted to an exhibition of contemporary religious prints, from the Smithsonian Institute.

For March, Grace Church plans to use

the *Twentieth Century Folk Mass* by Geoffrey Beaumont [the "Jazz Mass"], with the Rev. Joseph P. Matthews, rector of Grace Church, as celebrant. The Bishop's Company, an actors' group, is scheduled to present C. S. Lewis' *The Great Divorce* at the church in April. The same month, a performance of *Winnie the Pooh* is to be given for the children.

WESTERN NORTH CAROLINA

No Quota: Higher Pay

Operating on a new voluntary basis, without definite assignments and quotas for the various parishes and missions, the executive council of the diocese of Western North Carolina has adopted a budget of \$143,088, approximately \$12,500 larger than last year's budget.

In view of the increased budget the council raised the salary of all clergy serving in mission churches. Single men will now receive \$3,600 per year plus residence, and married men \$4,200 plus residence. Car operation expenses and car replacement funds will be provided.

SPRINGFIELD

Election Coming

The standing committee of the diocese of Springfield, acting as the ecclesiastical authority since the death of Bishop Clough of Springfield last fall [L.C., September 24, 1961], has issued notice for the meeting of a special synod on February 22d at St. Paul's Cathedral, Springfield, Ill., to elect Bishop Clough's successor, and to deal with other business incidental to providing for the new bishop.

The information committee elected by the synod of the diocese has completed and distributed its report, which includes biographies of 35 priests and bishops. None of the persons whose biographies appear in the report are formally nominated, because this was not within the scope of the synod's directive to the committee.

MICHIGAN

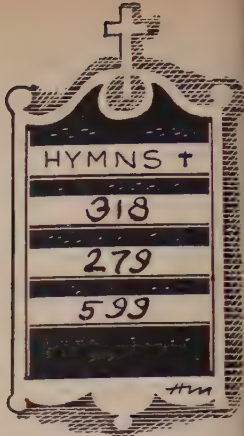
Making Truth Intelligible

Receiving the honorary degree of Doctor of Humane Letters, Bishop Emrich of Michigan spoke at graduation exercises for mid-year students at the University of Michigan, Ann Arbor, Mich., on January 20th.

The citation by the university said that Bishop Emrich "has sought steadily to strengthen the impact of Christian teaching upon life in the home, the factory, and the market place. . . . He possesses in eminent degree the power of making

Continued on page 16

For effective
participation in church
music, the range of pitch for



The “Average” Voice

should be given further
study, says the author

by Robert L. Hess

Are the hymns and chants in the Episcopal Hymnal too high in pitch for the average man and woman in the congregation to sing?

A few Sundays ago at Morning Prayer the man in the pew behind me was having difficulty singing one of the hymns. After some lack of success in negotiating the higher notes, he attempted to switch an octave lower, where he bogged down in low growls. Switching back and forth a time or two, with a half-hearted stab at neutral harmony interspersed, he finally uttered an amusing expletive and ceased singing altogether. This was no great loss to the beauty of the music, as he had not an especially good voice, but to me it seemed regrettable because one fewer voice was singing in the praise of God.

Although perhaps the majority of knowledgeable church musicians defend the setting in the Hymnal 1940 as being an acceptable compromise between general singability and good, sound church music, there is some evidence that the pitch is too high. This report is an attempt to reopen the question of suitable pitch ranges for effective congregational participation in liturgical singing.

The excellent selection of hymns in the present hymnal, with the tunes and their arrangements, stem from the work of the Joint Hymnal Commission of 1940. In establishing the pitch for these hymns, the members of the Commission assumed that the average untrained voice can reach without strain up to the note D, even up to E if preceded by an upward progression of notes. As a result, most melodies from previous hymnals were transcribed two or three notes downward. The improvement may not be as real as originally hoped, however, in that many who previously sang the notes an octave lower may now be precluded from doing so, while the written notes still run higher than many, if not most, can comfortably sing. I, for one, find it very difficult if not impossible to sing the hymns as they are written, and there are many who share this difficulty. Many others, of course,

do not agree. There are any number of opinions as to what the range of notes should be; these opinions can be strong, often based on purely personal feelings. But the question is not entirely trivial nor academic; an individual's ability to participate happily in song and chant is often an important part of his contribution to corporate worship.

Before one can intelligently conclude what range of notes should be used for hymns and chants, there should be available some information as to what the range of the average untrained voice really is. Such information is surprisingly difficult to find. The evidence presented below suggests there is a definite need for further investigation of the “average” range limits of the untrained voice. The evidence here is of three types: (A) group preference tests, (B)

experimental voice ranges, and (C) professional opinions.

A Preference test:

A test was conducted with a group of approximately 80 men and women (women outnumbering the men 2½ to 1) to determine which singing range they actually preferred. This test was made at an evening session of a conference for young adults from the diocese of California, held in September of 1958. The group consisted of laymen, not over a half-dozen of whom indicated that they sang in church choirs. (This group, incidentally, was very enthusiastic about singing and rendered hearty voice to their favorite hymns.)

Two tunes, arbitrarily chosen, were sung in unison successfully in various keys. Preferences of the participants were then recorded and are:

	Preference of Men	Preference of Women
Hymn 318, “Hosanna to the Living Lord”		
As written; range E _b —E _b	6%	11%
Down minor third: range C —C.....	50%	62%
Down five half-note: range B _b —B _b	44%	27%
	100%	100%
Hymn 279, “Praise to the Lord”		
As written: range C —D.....	19%	52%
Down whole note: range B _b —C.....	81%	48%
	100%	100%

The preference of the men was clearly in favor of lowering the range, as much as two whole notes. The preference among women was not so definite, although 89% of the women preferred to sing Hymn 318 at least three half-notes lower.

B Experimental voice ranges:

A mixed group of young adults (ages 20-35 years) were tested individually against the piano scale to determine the limits of their singing range. The tests were conducted in June of 1957 and October of 1958 by two teachers of the public school system of California. All of the persons tested had untrained voices, and none were members of any choral group. There were not enough voices tested to provide an entirely adequate sample, but the results may be assumed to have a validity nevertheless, as is indicated by the symmetry of the results plotted in columns two and three. The diagram indicates the number of persons able to sing with full voice each note of the range indicated. Men are represented by Xs, women by Os.

According to the diagram, the mean upper limit was about D, while 24% of the persons tested could not reach up even to C. On the lower end of the scale the mean limit was between F and G (nominally F sharp), with a surprising 88% able to reach down to A. The common range of notes used for hymns in the 1940 Episcopal Hymnal is shown on the diagram for comparison.

C Professional opinions:

Several persons were interviewed who have had experience dealing with groups of untrained voices singing only occasionally (that is, not practicing often or regularly). Their observations follow.

(1) The supervisor of music teaching for the department of education at the University of California, Berkeley: "There is almost no reliable information available on untrained voice ranges for adults. A study made at New York University recently on the voices of children entering grade school showed that the true voice range (C to C) is three whole notes lower than was universally accepted and until that time used in all texts. It is my opinion that a similar situation would be found from a study on adults. The traditional use of the treble clef has long been responsible for the publishing of voice music too high for untrained voices. . . .

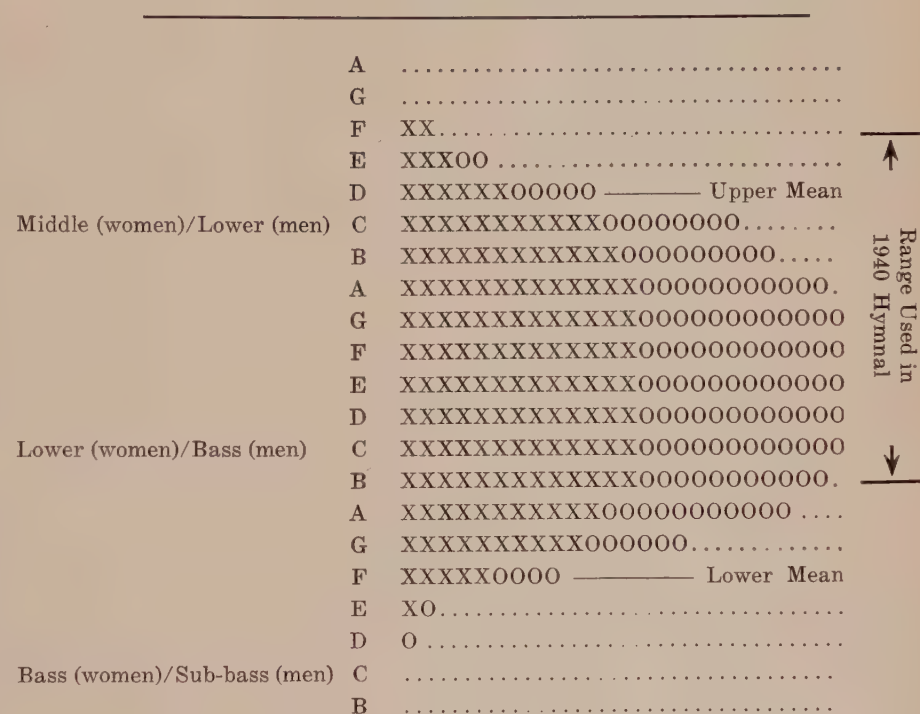
"You must consider voice fatigue as well as limits in establishing voice ranges. Voice ranges depend on many factors and vary ethnically and regionally as well as individually. You should test at least 1,000 voices to establish any data."

(2) The leader of a men's fraternity song group which won a singing contest at the University of California in 1957: "The average group of men with untrained voices, singing in unison, has a comfortable range from B-flat through C an octave higher. Under the influence of

alcohol the singing range is extended downward to G or even F below C and upward to E above. Women's voice range is generally centered about two notes higher than men's, but women are able to adapt to lower notes with a throaty quality. Pieces to be sung in unison by mixed groups should be set in the men's voice range."

(3) An organist with 20 years' experience in the three continents of America, Asia, and Europe: "There is a comfortable range of four notes, from G down to D, which men and women universally can sing. The fully extended range for untrained voices does not go below A nor above E. . . .

"The problem of hymn selection and transposition for specific purposes can be solved by the use of loose-leaf hymnals; this also circumvents the problem of having to wait 20 years for the publishing of each new hymnal revision."



(4) A professional folk singer, leader of group singing for the Sierra Club High Camp (200 adults and children), 1958: "A comfortable singing range for mixed groups is the octave from C to C, or even better, from B to B. Songs in the Episcopal Hymnal are too high for the average man or woman to sing."

In general, the above observers agree with the observation of W. H. Auden writing in *Modern Canterbury Pilgrims*, edited by the then Very Rev. James A. Pike: "I wonder if parish priests or church choir masters have ever considered one little fact, that the treble clef line of a hymn, the tune after all, is too high for the male members of the congregation to sing."

Evaluation

Results of all three phases of this investigation were consistent in indicating that a lowering of the pitch of hymns and chants in the Hymnal 1940 would be desirable. For hymns with only an octave span, C to C would be reasonable although B_b to B_b would fall more easily into the "average" voice range. In order to accommodate the most voices, hymns should be set in keys such that the top note is about C, the range extending downward if necessary as low as G or A. From the results of the voice range tests reported here, it is apparent that E is the center of a five-note range attainable by all the voices tested; chants and plainsong set accordingly would have to be pitched two to three notes lower than in the present hymnal.

One should note that there are several factors standing against lowering the pitch

of hymns and chants in the present hymnal. First, hymns sung in the higher registers sound better to many ears. Second, lowering the melody could compromise the parts in the harmony lines. Third, hymns currently published by other Christian bodies are not written in lower keys; in fact, they are usually higher. Finally, one may argue that any voice may be made to encompass a broader spectrum of notes, especially upward, by practice, and that the notes included in the Hymnal 1940 fall reasonably within the range that the average voice can be trained to handle.

The problem seems to be that the voice of the average layman singing in

Continued on page 19

In this

"Age of the Cause"

people truly need a

Stereophonic Christianity

by the Rev. Lester L. Westling, Jr.

A salesman in a radio store once spent some time in explaining to me the difference between "hi-fi" and "stereo." When he had completed this technical lecture, it seemed to me that it all boiled down to this: No matter how accurate or immense your sound system may be, high fidelity is just a technical enlargement of the old radio speaker. It is like hearing sounds being made in the next room through a hole cut in the wall. No matter how, through the application of high-fidelity principles, we enlarge the size or number of the holes in the wall, the music or the voice may be full-throated or wide of range but it is still *in the next room*. Stereophonic sound, however, according to this energetic salesman, is a means of recording and reproducing sound with a number of micro-

phones and a corresponding number of loud-speakers so situated in the room of the listener that he is *in the same room* with what he hears. The salesman agreed: "With stereo, it's with you and it's *alive!*"

However, a great deal of modern life is on the opposite trend to that of modern electronics. More and more, we are busy setting larger portions of life "in the next room." It may be that we have found life in the same room too close for comfort.

This age is that of a renaissance of "causes" and an increased ignorance about the heart of individual humanity. Quijote gallops the countrysides once more in search of windmills to battle, carrying with him an all-too-exhausted audience seeking answers to other questions but going along because the con-

science of the age seems to dictate that it is good to be "on the go."

For example, the arts have gone wild over the "cause of honesty." Abstraction on canvas claims honest capture of creation's secrets. Poets allow themselves to be expelled from lecture halls, writers baffle critics and indoctrinate young people with suspense-packed details of oft-told bedtime stories, theaters advise in four-foot letters: "Go Naked in the World" — all in a stampede over new laurels in the (Puritan-shocking) cause of honesty. Honesty? Are we in all honesty the Kinsey-justified animal, the beast mastered by the "suppressed but honest" desire for a return to the freedom of the jungle? The cause has superseded the man, the woman, or the child, for if they cannot comply with the demands of the cause, they are misfits. Is this true honesty?

So, in this "Age of the Cause," the Church follows the world with a renaissance of the "Social Gospel." In espousing the cause, we attack Babylon and

Assyria or the abuses of the Tetrarch, yet fail to apply the lessons of the prophets who were before us. "How shall we sing the Lord's song in a strange land?" devout people are left to ask. In espousing the cause of reform in the sign of the Cross, we are forgetting the persons for whom the reforms are supposedly designed, the souls for whom the Cross was offered. All too often, the reformer as the champion of his cause has battled the windmill with bravery, with zeal has fought the dragon, and with splendor before the world has eclipsed the Son.

Such Christianity might be called "high-fidelity" religion. The loud-speaker has been enlarged with all of the efficiency of modern science, the volume can be increased with so great a range of pitch that the sounding of brass or the tinkling of the cymbal can be heard in every corner for miles around. But, at best, the speaker is always "in the other room."

What the people in our parishes and dioceses truly need is a "stereophonic" Christianity which "is with us, and is *alive!*" The flock of Christ need their Lord and His pastors — not absent to preach a cause or to found a new association for another campaign. They need their honest, available, inspired, personal Christian love. And they need it now!

The Rev. Mr. Westling is an assistant priest at St. Stephen's School, Manila, R. P.

The Living Church

Welfare—

Public or Private?

Is the care of the needy the concern and responsibility of public beneficence or of private compassion? Is it the government's business, the Churches' business, or your business?

This is a question which is being explored by the Churches and by thinking individuals, along with the related question, which we had thought was settled long ago, whether the public treasury should be used to relieve and support the poor at all.

It seems to be the tendency of our society to phrase all questions in terms of "either/or" alternatives. This question, so phrased, implies that if tax money is used to support the needy and relieve the afflicted, then the exercise of Christian or even merely humane compassion is no longer needed, and that if individual or institutional succor is to be provided, then the government is relieved of any necessity for action.

This dilemma seems to us to be false. As so often is true of these "either/or" questions, the solution lies in no exclusive answer, but in the complementary exercise of both functions. The dilemma, in short, can only be bested by the grasping of both horns.

In a society like ours, with its vastness and complexity, it must be obvious that, if the poor are to be helped, much if not most of that help must come from the funds and the human resources of government. Only so can all who need help be reached and only so can assistance be given in the most effective possible way.

Certainly government welfare is at times bunglingly done; and by its very nature, politically-administered assistance must be in many ways cold and impersonal. But the actions of well-meaning individuals can be just as bungling, if not more so, and they, too, can be cold, impersonal, and, even worse, personally patronizing and degrading. If we are to be sure that all children have the physical necessities of life, then only government, which can learn who all the needy are and which can obtain the services of trained and competent persons, can be sure the end is achieved.

On the other hand, government, while it can learn who all the needy are, cannot learn all their needs. Also, by virtue of the very vastness that can reach all, government must be slow in operation. And even the physical and economic exigencies of life do not always come slowly. When it comes to the needs of mind and spirit, or when it comes to the physical and economic needs of crisis, government is simply not equipped to meet them.

So it is that the roles of government and of the individual in the area of the relief of human need are not



RNS

The Good Samaritan
In the area of human relief, complementary roles.

either conflicting or even very much overlapping — rather they are complementary.

To know that thousands of dollars are spent in your state for relief and welfare is not to know that all needed relief is provided or that there is no place for your own concern and action. For government to know that Church and other agencies provide assistance to those in need is not to say that there is no further need for its provisions.

The role of the Church is something of a bridge between the roles of the government and the individual. Because of its particular areas of concern, it can perceive and find the needs that government is not equipped to learn, and it can channel the actions of the individual to fill these needs. It can reveal to the individual those needs that lie near at hand to him, and give him guidance in ministering to them effectively. It can also provide guidance and influence for government — not through political lobbies but by the awakening of the consciences and the theological instruction of the individuals who choose and direct their government.

In the parable of the Good Samaritan, in the Gospel according to St. Luke, our Lord is recounted as having said that, after the Samaritan dressed the wounds of the man who fell among thieves, and took him to the inn and cared for him, "on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, 'Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.'" The immediate needs that presented themselves to the Samaritan, he took care of himself, with his own provision and his own energy and time. But

when he had to leave the man, he gave money so that the innkeeper, as his surrogate, could continue the help as long as it was needed (and as much as it might cost).

This is the way in which 20th-century American Christians are also to love their neighbors — to bind up the wounds they can themselves reach, to care for those who are in need so far as they can, and to provide the money (taxes) to care for those whom they cannot personally help.

Perhaps there is one final, hidden lesson for us in this parable. There is nothing in the story which assures us that the man who fell among thieves was in any way worthy or moral or sensible. We know nothing of his character, and presumably neither did the Samaritan. All we know, as all he knew, is that the man was in need. There is, in fact, no place in the New Testament where we are told to give succor to the deserving poor — what we are told is to give to those who are in need, to help those who are in trouble, in short, to love our neighbors as we do ourselves.

Priests and Windmills

We quite agree with the Rev. Lester L. Westling, Jr. [see page 14], that the flock of Christ need their pastors to be present with them, working with and loving them. And it is certainly true that there is a temptation to the committed clergyman to tackle Christian social issues head-on, from pulpit and soapbox, diverting time and energy from the more routine and mundane tasks of ministry. At the same time, we think it needs always to be remembered that causes are not abstractions, but are people — souls whose salvation is as important as that of the souls in the parish. Christianity “in the other room” is just as real as that in one’s own, and to those in the next room it is “with them, and is alive.”

The temptation to clerical jousting with windmills is merely a specific instance of the ever-present temptation

that besets any Christian, to look longingly afield to the work that seems to accomplish more, to be concerned with more burning issues than the daily work that lies at hand. The temptation is to preach with enthusiasm for the sake of remote things, rather than to work and suffer for the near ones, with their all-too-well-known frustrations and routine. It is particularly the temptation of the dedicated person to look for a harvesting job, rather than the less glamorous jobs of clearing and plowing and planting and weeding that are likely, by virtue of opportunity, to be his own vocation. Annoying as it may seem to high ideals, not only the world’s work, but God’s work, seems mostly to be accomplished by the routine, mundane tackling of the thing that must be done here and now, today. And what seems trivial and commonplace to men is frequently, in God’s plan, of the utmost importance, and the thing on which the major work of salvation may hinge.

And if there is a temptation to the priest to battle windmills, there is also the temptation for parishioners to think of his job in terms of parish housekeeping and their own convenience, and to be irritated by any diversion to things outside. And there is the temptation to think of his pastoral care of them in terms of the things that make them feel good, whereas their pastoral need may be to be convinced of their own sins and awakened to the needs of other souls. Indeed, the priest’s pastoral duty to his parish in regard to social issues is often to point out and show to his parishioners their own responsibility, their own causative relationship, to the needs of the socially and economically distressed.

The truth is that error threatens Christians on either side of any road they take, and that there is always great danger of untruth in any generalization. In this case, while it is true that the pastor’s first duty is to his parish (but in the larger sense of the word), it is also true that there are causes which are valid, and which deserve the talents and energies of both lay and ordained Churchmen. And it may always be one man’s vocation, his calling from God, to spend at least a part of himself in serving some particular Christian or humanitarian concern.

NEWS

Continued from page 11

simple and unalterable truths intelligible and active in our complex and often chaotic world.”

In his speech, the bishop told the graduates that men should assume there is a deep inadequacy in human nature. It’s safer to believe in “a certain amount of depravity,” he said, than to flatter the human race.

The bishop said that the classical mystery story, or “whodunit,” contains the nuggets of great philosophy by revealing works of reason, the evil and essence of life, and often the pleasure of understanding. He said that, under Mussolini and Hitler, mystery stories were banned, because they imply the power of reason.

He noted that, in the “whodunit,” the plot is usually set in a household representing an ordered society. But when

the people in the house are gathered together, all are suspects. “How refreshing this is,” he said, “in a modern world which has insisted on flattering the human race. If there is an eerie atmosphere of foreboding . . . in the great house, we know the same is true of the world.”

Bishop Emrich said that “whodunit” criminals were outwardly good men with diabolical intellects. The criminal, he said, seeks to force his will on human affairs, but releases an avalanche which only prompts more desperate actions. Hitler and Stalin were like this, he said.

Emancipation Day

At a January 1st “Emancipation Day” commemoration of the signing of the Emancipation Proclamation by Abraham Lincoln on January 1, 1863, the Rev. Malcolm Boyd, Episcopal chaplain at

Wayne State University in Detroit, called for more “interracial efforts to improve racial problems.”

The commemoration, which was held at John Wesley A.M.E. Zion Church, Detroit, was sponsored by civic officials and religious and educational leaders.

Fr. Boyd asked for the increased circulation among “white” neighborhoods and suburbs of “open covenant cards,” which pledge the signers to oppose all forms of discriminatory housing practices.

“Refuse to accept the ghetto,” Fr. Boyd told those attending the “Emancipation Day” ceremony. “Be unpopular if need be. Sacrifice dollars, if necessary, for freedom. Don’t give in to real estate hucksters or shyders who are fomenting racial segregation.”

Fr. Boyd read copies of several “hate” letters which he has received, one of them having been signed by “White Citizens’

Council of Detroit." He told the group that he had been addressed on the envelope of one letter as "The Rev. Malcolm Boyd, Episcopal Chaplain, Prominent Nigger Lover, Wayne State University, Detroit, Mich." He said that the texts of these letters "reveal the seriousness of the racial problem in an eloquent and shocking way."

URBAN WORK

Desertion to Captivity

The Rev. Gibson Winter, a priest who is a faculty member of the University of Chicago and author of *The Suburban Captivity of the Churches*, led a workshop of the Houston, Texas, Council on Human Relations, January 12th to 15th, and spoke to various other groups. Bishop Hines of Texas was one of the coordinators of the workshop.

Dr. Winter spoke at workshop sessions, and spoke to meetings of the department of missions of the diocese of Texas, the Houston Association of Presbyterian Ministers, the Houston Ministerial Association, and the "Saints and Sinners" (young people's group of the Church of St. John the Divine). He also preached at St. James' Church, and spoke to congregations at St. Martin's Church and Rose Garden Methodist Church.

With each group, Dr. Winter explored the identification of the Church with "privatized" residential areas of urban communities and the desertion by the churches of their inner city or "blue collar" depressed areas. He said that he feels one can move a building, but not a church. As an example, he told of one Protestant church in Chicago which has moved seven times in the last fifty years, leaving people unchurched with each move.

The Church, Dr. Winter said, has become captive behind a "Maginot Line" with women and children in suburbia, and does not minister to the "decision-making" areas of business and government downtown, where the men are located. "We [of the Church] are not the culprits, though we are culpable for having fled to the suburbs."

Changing Tasks

The accelerating rate of social change requires a new concept of mission and strategy, the Rev. Meryl Ruoss said recently. Dr. Ruoss, who is board chairman of the United Presbyterian Church's national missions, addressed a meeting of the Church and City Conference, held at the College of Preachers, Washington, D. C., January 9th to 12th.

More than 22 clergymen, rectors of "central city" parishes all over the U.S., meeting under the chairmanship of the Very Rev. Paul Moore, Jr., dean of Christ Church Cathedral, Indianapolis, considered the challenge being faced by

downtown churches confronted by the changing nature of the modern metropolis.

Dr. Ruoss, as guest lecturer, said, "The Church does not have a mission; it is mission. It must rediscover its role as an outpost in an alien world." He suggested that parishes, dioceses, and national Church leaders needed to understand what was meant by planning, as they considered their changing tasks of the next 40 years.

Dean Moore was reelected president of the group. The Rev. Stanley P. Gasek, rector of Grace Church, Utica, N. Y., was elected secretary, and the Rev. Charles D. Kean, rector of the Church of the Epiphany, Washington, was elected treasurer.

INDIA

Excommunication Upheld

India's Supreme Court has held that legislation enacted in 1949 in two Indian states to prevent excommunications was invalid.

The statutes, enacted over the protests of religious leaders, made it illegal for

the head of any religious group to excommunicate any of his followers. The two states involved were Maharashtra and Gujarat.

The case was brought to the country's high court by the head of a sect of Moslems, who argued that the ban on his power to excommunicate was an interference with the freedom of religion guaranteed by the Indian constitution.

It was contended on behalf of the states that the right to excommunicate a person was not an essential part of the religion and that the purpose of the legislation was to foster social welfare and reform. At the time the legislation was enacted, it was argued by its sponsors that excommunication was a device used by reactionaries to throttle moves to bring about religious reform.

Justice K. C. Das Gupta, who delivered the Supreme Court's majority opinion, ruled that the exercise of the power of excommunication on religious grounds formed part of a community's management through its religious head. "Barring of excommunication on religious grounds . . . cannot . . . be considered to promote welfare and reform," he remarked. [RNS]

TRAVEL FEATURE

Pilgrims

Bishop Campbell of West Virginia told THE LIVING CHURCH there is "no question" but that the visit of West Virginia clergy and laity to England was one of the most significant things that happened in his diocese during 1961. He said that many Christmas cards and gifts were exchanged among English and West Virginia Churchpeople, and that he received a book from Lesbia Scott, author of the hymn, "I sing a song of the saints of God."

A planeload of clergymen, clergy wives, and other West Virginia lay people traveled to England last October, where they were greeted by Suffragan Bishop Lunt of Stepney, diocese of London. Parishioners of Holy Trinity Church, Brompton, quartered the visitors in their homes.

The day after their arrival, said Bishop Campbell, "we had an opportunity to visit the Convocation of Canterbury at Church House, Westminster. For a moment we thought we were in Chaucer's England — the opening service was in Latin. The delegates were priests and bishops yclad in colorful robes and hoods. However, the business session, under the chairmanship of the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, quickly dispelled the illusion of medieval monkishness." Bishop Campbell continued:

"That evening the Archbishop and Mrs. Ramsey entertained the West Virginia pilgrims at Lambeth Palace. I had the honor of presenting to His Grace a pectoral cross,

carved from highly polished West Virginia coal and edged with sterling silver donated by members of the Church of the Heavenly Rest, Princeton, W. Va. A Canterbury Cross of silver, designed and executed by the Rev. Eugene S. Hallam, rector of the parish, was laid in the center of the pectoral cross.

"This reception and an inspiring talk by His Grace in his private chapel brought into sharp focus the purpose of our pilgrimage: namely, a first-hand encounter between West Virginia clergy and their wives and clergy families of the Church of England, in the hope of deepening the bond between our two branches of the Anglican Communion.

"It all began in 1958 with our diocese's three-year emphasis on evangelism which we called the 'Sword of the Spirit Movement.' In the fall of 1959 the Rt. Rev. Roger P. Wilson, Bishop of Chichester, spent two weeks in our diocese helping to launch the second phase: 'The Parish Comes Alive.' In the fall of 1960, the Rt. Rev. Robert C. Mortimer, Bishop of Exeter, visited us and participated in the third phase: 'Reaching Out Into the Community.'

"Such was the impact of these two Anglican bishops on our people that it seemed that something more should be done to help us all realize the more profound significance of our oneness within the fellowship of the Anglican Communion. The Anglican Conference in 1954 and the Lambeth Conference of 1958 had already enlarged and deepened my own awareness of the world-wide Church.

"The answer came: Charter a plane, take a team of clergy, and go on a pilgrimage to England.

"After we spent two days in London, which included a trip to Windsor Castle and a reception given by the Bishop of London, we left in a bus for Exeter. There we were greeted by the Suffragan Bishop

AROUND THE CHURCH



Pan American World Airways

West Virginia Churchpeople before they left for England
It all began with the "Sword of the Spirit Movement."

Westall of Crediton, of the diocese of Exeter. The Mayor of Exeter gave us a reception at the Guild Hall, one of the oldest parliamentary buildings in England. Immediately after the reception, all the clergy were dispersed throughout the diocese. Some of them were assigned to vicarages and many were entertained by lay people in their homes. There, for a fortnight, each clergyman was privileged to identify himself with a community.

"For instance, one of our clergymen was a great basketball player during undergraduate days. He was given an opportunity in the town where he was living to play basketball with a local student group. His performance impressed the young men; the Church and America never rated so high with them. Other clergy participated in church services, called on country folk, farmers, and landed gentry, and took part in rural deanery gatherings. One assisted at a funeral service. Night after night, according to their reports, the clergy were kept up till all hours talking with their hosts.

"After two weeks of working and living in the diocese of Exeter, we all assembled for a farewell service at the cathedral. The choir learned an American hymn for the occasion, and the Bishop of Exeter spoke affectionately of what had been happening to his diocese during our visit. We were all conscious that our stated purpose had more than been accomplished.

"I shall never forget the many English friends who came from all over the diocese to see us off. As we boarded the bus for the diocese of Chichester, the bishops of Exeter and Crediton, the canons of the cathedral, clergy, and laypeople burst out with 'Auld Lang Syne.'

"In the diocese of Chichester we followed much the same pattern, and were greeted with the same generous and gracious hospitality.

"As we left for London, our hearts were touched to see an English clergyman standing by the road several miles out of town — waiting to wave good-bye to the Americans as they went through his parish.

"English people do not know us. They see us through the square screen of a television set. They read about us in a press that is more interested in the sensational and in circulation than in drawing people together. They catch impersonal glimpses of us as we tour in a special bus. And they know us as

military people away from home and scarcely normal.

"By living in their midst, especially in out-of-the-way towns and villages where tourists seldom go, we had a personal encounter with the English people, and they could see us as we normally are. They discovered that we did not have plantations festooned with cotton and banjos; that we did have unemployment problems and were just as bewildered by the antics of the Lone Ranger and Bronco Lane as they were; that we drank gallons of tea and sometimes put ice in it; that we have no cathedral, but many tiny little churches nestled in 'hollows' and deep valleys; that we were not rich in this world's goods; that we were humble (at times) and were eager to help, to learn, and to unite in one family in Christ.

"We do not know the English people and the Church of England. English people are not 'stuffy' or 'aloof' or overly given to 'custom' and 'tradition.' They are generous, genial, filled with laughter, quick to respond to humor and repartee. During our visit we developed a theme song which went, 'God be with us till we eat again.' Everywhere we were calorically entertained. On all sides we were surrounded with smiles and friendliness. Many firm, and I think lasting, friendships were made. A number of the clergy are planning now to return to England and visit the friends they made during the pilgrimage, and have invited them to come over here.

"We came to have a deeper appreciation for the Church of England, her priests, and her people. The Church is alive and growing. It has its problems, of course: traditions, the establishment, stewardship, a low scale of stipends for the clergy. It is facing up to these problems, and the clergy are dedicated and hard working. The Church of England Men's Society is capturing the imagination of more and more men — including young men.

"Certainly there are many ways of deepening the bond of unity between our Church and other members of the Anglican Communion. This kind of pilgrimage is but one, but it has been demonstrated that it is effective and has many features which are essential if the Anglican Communion is to become the great universal Catholic Church which we believe it is her destiny to be. I hope many other such pilgrimages — two-way ones — will be scheduled."

The Rev. Samuel M. Goldsmith, recently ordained to the diaconate at St. Paul's Church, Key West, Fla., ended a long career as an active layman. He was a lay reader since 1924, and served as treasurer of St. Paul's since 1927. At the time he was ordained, he was senior warden of the parish.

Celebrating the 20th anniversary of his consecration to the episcopate, Bishop Powell of Maryland was honored in November by newspapers and radio and television stations at a luncheon. There were 32 people present at the luncheon, which was arranged by the Rev. George F. Packard, chairman of the diocesan department of public relations. Bishop Powell was presented a bound volume of commendatory letters from the newspapers and stations.

Prim Smith, former first assistant U.S. attorney for the eastern district of Louisiana, is enrolled as a seminarian at the Church Divinity School of the Pacific, Berkeley, Calif.

Mr. Smith, who has four children, has been a Church school teacher for some years. He has served on the vestry of St. Andrew's Church, New Orleans.

Michael Day, son of the editor of THE LIVING CHURCH, recently made Shimer College \$100 richer by winning a chess game with Mr. A. C. Hoffman, a vice president of Kraft Food Co., Chicago. Mr. Hoffman, playing three opponents at the same time, offered to pay the Church-related college \$100 for



each game he lost, and wound up contributing \$200 to the school. The other winner was Larry Mason, of Rockford, Ill. Both students have participated in chess tournaments.

The Rev. Samuel Shoemaker, who retired from the rectorship of Calvary Church, Pittsburgh, Pa., on January 1st [L.C., April 16, 1961], has announced that *This Week's Word*, which has had a wide circulation during Dr. Shoemaker's rectorship at Calvary Church, will be discontinued. Dr. Shoemaker told his readers that he would write monthly articles for *Faith At Work*, which is published at 8 East 40th Street, New York City.

congregation is not trained, nor, for that matter, even exercised very often. Most men and about half the women seem to have difficulty reaching the higher notes. (Emotional excitement, like alcohol, has a recognized effect in extending the voice range upward, but this does not usually play an important part in congregational singing in Episcopal churches.) The psychological factor must be recognized that embarrassment in attempting the higher notes is usually a deterrent to enthusiastic participation in hymn singing.

Two Hymnals?

The solution to the problem is not immediately apparent. One thing is clear, however: that is the necessity of weighing the relative importance of the quality of church music on one hand and the desirability of maximum congregational participation on the other, since these two factors are not entirely compatible. If congregational participation is to be the primary goal, then timbre and harmony can be sacrificed to some extent in establishing the best singing range. One solution might be to have two hymnals, one set to harmony for choir use, and the other, in unison, pitched two to three notes lower than currently used. (The practice of having the organist transpose hymns has not been considered here as a satisfactory solution for several reasons, including the problem of individual preferences and consequent congregation pressures, and the fact that not all organists are prepared to select suitable keys and transpose.) The use of loose-leaf hymnals, with each authorized hymn and melody independently published, seems worthy of consideration. If it were not possible to have two hymnals for separate purposes, then it might be desirable to set



existing hymns about three notes higher; this would put most men into a comfortable range (two octaves below) while retaining versatility in the harmony. Another possibility would be to harmonize hymns with a lowered melody line, thereby combining suitable harmonies with a tune of accessible pitch.

It is urged that this entire problem be given further study. Opinions should be heard. Comprehensive investigations of preferences and abilities should be made, and such studies should be oriented especially toward the untrained, unrehearsed, "average" congregational voice if it is desired that that voice be heard in the sung praise of God.

cation of the Eastern Orthodox use of icons to re-inforce the teaching of the Christian year and its festivals. His conclusion as to the externals of worship, "For Christ and for His Body the Church, there is nothing that is too beautiful; there can never be sufficient beauty," is of universal application.

His contrasts between the Reform and Catholic traditions are often helpful although his experience is almost entirely with continental Roman Catholic thought and he shows little awareness of the Anglican position.

Much of value is to be found in these two volumes which offer a basis for further discussion and deeper understanding of our own and other traditions in Christendom. They were written for the serious liturgical scholar and presuppose and require some background in liturgical and Biblical studies to follow the rather involved reasoning. But for the reader for whom they are intended they will be rewarding.

JAMES L. JONES

CAPITAL PUNISHMENT. A World View. By James Avery Joyce. Thomas Nelson & Sons, 1961. Pp. 288. \$5.

Capital Punishment updates the record of man's struggle with capital punishment to mid-1961. It bristles with evidence, and develops, engagingly, a varying theme: that the penalty of death is of a piece with the deterrent theory of warfare.

"The bloody garment of violence covering our common nakedness is too horrible to be mistaken. The hangman and the missile men are all of a piece with a doomed society that bases its social defenses on the gibbet and gas chamber and its national defense on the launching pad and Strontium 90."

Some abolitionists would be discouraged in having the success of their goal linked to the redemption of a doomed world, but the author is hopeful because, "humanitarian tendencies of the previous century have steadily continued, in spite of waxing and waning of popular emotion." Later, he observes that "the frontiers are receding and every man's right to life has meaning only in the context of One World."

He idolizes One World as a "tangible symbol of this inner faith." Although he is quite graphic about what "this inner faith" is not, he is not very vividly descriptive about what it is — it's what motivates the Mumfords and Schweitzers and Kagawas and Hammarskjolds, and expresses itself "in finding a workable alternative to violence."

The development of the theme seems too facile to those who approach the problem from the context of incarnational theology. It omits any significant

reference to authoritarian personalities whose influence is always greater than their numbers, but particularly so in periods of social anxiety. The thesis is disturbing, and, therefore, the book is a necessity to any student of the issue, helpful to those who are giving some thought to the problem, and, like all such data, unconvincing to those who have a closed mind on the subject.

ARTHUR C. BARNHART

Books Received

CHRIST AND THE MEANING OF LIFE. A Book of Sermons and Meditations. By Helmut Thielicke. Edited and Translated by John W. Doberstein. Harpers. Pp. 186. \$3.

TRAINING TO TEACH. A Basic Course in Christian Education. By Harry G. and Betty L. Goodykoontz. Westminster Press. Pp. 141. \$3.50.

PARENT AND CHILD. By Leo J. Trese, Ed. D. Sheed & Ward. Pp. 186. \$3.50.

EMERGENT AFRICANS. A Report on "Crossroads Africa." By Harold R. Isaacs. With a Foreword by James H. Robinson. Illustrated. John Day. Pp. 158. Cloth, \$3.50; paper, \$1.95.

PRISONER OF WAR. By Kurt E. B. Molzahn. Muhlenberg Press. Pp. x, 251. \$3.75.

REVOLUTION IN THE CITY. By Vincent J. Giese. With an Introduction by James V. Cunningham. Fides Publishers, 1961. Pp. ix, 123. \$2.95.

SEVEN SINS AND SEVEN VIRTUES. By Karl A. Olsson. Harpers. Pp. 126. \$2.75.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

St. Cyprian's College, Africa

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H.M., Austin, Texas	\$ 10.00
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W.F., Sarasota, Fla.	10.00
	\$120.00

PEOPLE and places

Appointments Accepted

The Rev. A. Dean Calcote, formerly assistant at St. Paul's Church, New Orleans, La., has for several months been assisting part-time at All Angels' Church, Manhattan, New York City.

The Rev. Max L. Drake, formerly rector of Good Shepherd Parish, Reedley, Calif., is now rector of All Saints' Church, Valley City, N. D. Address: Box 366.

The Rev. Gordon L. Graser, formerly vicar at St. Cecilia's Church, Palm River, Tampa, Fla., is now vicar at Grace Church, Port Orange, Fla. Address: Box 1067, Port Orange.

The Rev. John J. Hancock, formerly rector of the Church of the Saviour, Hanford, Calif., is now vicar of Good Shepherd Mission, Susanville, Calif., and St. Matthew's, Quincy. Address: Box 726, Susanville.

The Rev. Carter H. Harrison, formerly rector of Grace Church, Waynesville, N. C., is now rector of St. Jude's Church, Walterboro, S. C. Address: 404 Fishburne St.

The Rev. D. Bernard Harrison, formerly associate rector at Trinity Church, Plattsburgh, N. Y., is now working directly under the Bishop of Albany. Address: 64 S. Swan St., Albany 10, N. Y.

The Rev. Frederick B. Jansen, formerly chaplain at Walkill State Prison, Walkill, N. Y., will work with the diocese of Michigan under a special three-year grant, to examine and strengthen the ministry of the Church in metropolitan Detroit. He will work under the supervision of Bishop DeWitt, Suffragan of Michigan. Address: 26058 Wyoming Ave., Huntington Woods, Mich.

The Rev. Frank E. Jarrett, formerly chairman of the department of promotion of the diocese of Dallas, is now executive director of the department, which has become instead the department of publications. He has given up his work as rector of St. George's Church, Dallas.

The Rev. Ernest F. Kamp, formerly vicar at St. Andrew's Church, South Ozone Park, N. Y., is now curate at St. Gabriel's Church, Hollis, N. Y. Address: 102-15 Remington St., Jamaica 35, N. Y.

The Rev. William B. Klatt, formerly Episcopal chaplain at the University of Iowa, Iowa City, is now assistant Episcopal chaplain at Iowa State University, Ames. Address: c/o St. John's by the Campus, 2338 Lincoln Way, Ames, Iowa. Residence: 406 E. Sixth St., Ames.

The Rev. Frank C. Knebel, formerly vicar at St. Bartholomew's Church, El Sereno, Calif., is now curate at Holy Trinity Church, Covina, Calif. Address: 6114 N. Traymore, Azusa, Calif.

The Rev. Robert K. Lampton, formerly director of Christian education at St. George's Church, Maplewood, N. J., is now professor and head of the biology department of West Georgia College, Carrollton, Ga.

The Rev. Willis G. Lonergan, Jr., formerly associate rector of St. Stephen's Church, Spokane, Wash., is now rector. He will continue to serve as chairman of the district commission on Christian education. Address: E. 1304 Fifty-Sixth Ave., Spokane 71, Wash.

The Rev. W. Bruce MacHenry, formerly at work in Sandpoint and Bonners Ferry, Idaho, and in Newport, Wash., is now vicar at St. Mark's Mission, Ritzville, Wash. Address: Box 287, Ritzville.

The Rev. W. Melvin Maxey, who formerly served All Saints' Church, South Hill, Va., is teaching this year at Valley Springs School, Asheville, N. C.

The Rev. Ellwyn J. H. Nichols, formerly executive director of youth activities and laymen's work for the diocese of Western Massachusetts, with address in Springfield, will at the end of January begin work in the diocese of Massachusetts, as rector of St. Anne's Church, North Billerica.

The Rev. Howard G. Norton, formerly non-parochial priest of the diocese of Pennsylvania, has for several months been chaplain at Pomfret School, Pomfret, Conn.

The Rev. Edgar A. Nutt, who formerly served the Church of the Good Shepherd, Hamburg, N. J., and St. Thomas', Vernon, will on February 28 become rector of St. Luke's Church, Charlestown, N. H., and Union Church, (West) Claremont.

The Rev. J. Donald Partington, formerly rector of St. Stephen's Church, Culpeper, Va., will on

February 15 become rector of St. Christopher's Church, Springfield, Va.

The Rev. H. Thomas Pateman, formerly rector of St. Stephen's Church, Steubenville, Ohio, will on March 15 become rector of St. John's Church, Richmond, Va. Address: 4 Osborne Turnpike, Richmond 31.

The Rev. Vincent King Pettit, formerly vicar of All Saints' Church, Wenonah, N. J., and St. Barnabas', Mantua, is now rector of St. George's Church, Churchtown, Pennsville, N. J. Address: 305 N. Broadway, Pennsville.

The Rev. John J. Phillips, formerly assistant at St. Ann's Church, Brooklyn, N. Y., is now assistant priest at St. James' Church, Cleveland, Ohio. Address: St. James' Clergy House, 5607 Whittier Ave., Cleveland 3.

The Rev. John F. Porter, formerly a chaplain to Episcopal students at Michigan State College, East Lansing, Mich., is now rector of Harcourt Parish, Gambier, Ohio, and chaplain to Bexley Hall.

The Rev. Keith L. Riggs, formerly vicar at St. Mark's Church, Mount Pleasant, Texas, and the Church of St. William Laud, Pittsburg, Texas, is now curate at Christ Church, Dallas.

The Rev. Patrick H. Sanders, Jr., formerly associate at St. Andrew's Church, Jackson, Miss., is now rector of St. James' Church, Greenville, Miss. Address: 1026 S. Washington.

The Rev. George H. Schroeter, formerly curate at the Church of the Epiphany, Enterprise, Ala., and St. Michael's, Ozark, is now curate at St. Matthias' Church, Tuscaloosa, Ala. St. Matthias' is a mission which was started less than a year ago by the rector and congregation of Christ Church, Tuscaloosa.

The Rev. William L. Shattuck, formerly rector of Christ Church, Canon City, Colo., has for some time been rector of All Saints' Church, Loveland, Colo.

The Rev. Robert L. Shearer, formerly in charge of the Church of the Epiphany, Dallas, Texas, is now assistant at St. Luke's Church, Anchorage, Ky., with address at 11803 Main St., Middletown, Ky.

The Rev. Dennett C. Slomp is now assistant at Truro Church, Fairfax, Va. Address: 3486 Martha Custis Dr., Alexandria, Va. He was recently ordained in the diocese of Southwestern Virginia, but is at work in the diocese of Virginia.

The Rev. Henry Solem, formerly vicar at St. John's Church, Durand, Mich., and St. Mary's, Maple River, is now serving Trinity Church, Logansport, Ind.

The Rev. Richard A. Strong, formerly non-parochial priest of the diocese of Massachusetts, addressed in West Hartford, Conn., is now vicar of St. Barnabas' Church, Franklinville, N. Y., and St. John's, Ellicottville. Address: 22 Chestnut St., Franklinville.

The Rev. Thomas J. Talley, formerly rector of St. Barnabas' Church, Denton, Texas, has for several months been assistant at Trinity Church, Garnerville, N. Y., and its field.

The Rev. Francis C. Tatem, Jr., formerly rector of St. Patrick's Church, Franklin Park, Ill., is now curate at St. Andrew's Church, Louisville, Ky.

The Rev. M. A. Taylor, III, formerly in charge of St. John's Church, Chase City, Va., and Grace Church, Drake's Branch, is now supply minister at St. Paul's Church, Petersburg, Va.

The Rev. C. Alban Townsend, formerly assistant minister at St. Peter's Church, Port Chester, N. Y., is now rector.

The Rev. J. William Zulch, who formerly served St. Luke's Church, Westcliffe, Colo., has for several months been vicar of St. Martin's Church, New Boston, Texas, and Christ Church, Clarksville. He also serves as chaplain at the Red River Arsenal near New Boston.

Ordinations

Priests

Colorado — On January 6, the Rev. Charles E. Bartholomew, curate, All Saints', Denver; the Rev. Fred Johnson, vicar, St. James', Wheat Ridge; the Rev. James A. Mills, vicar of the Clear Creek Valley missions in Georgetown, Idaho Springs, and Central City, Colo.; the Rev. Donald G. Shissler, vicar, Christ Church, Aspen; the Rev. Donald K.

White, vicar, St. Martha's Chapel, Westminster, Colo.; and the Rev. Leon R. Wilkins, vicar, St. Timothy's, Rangely.

Iowa — On December 21, the Rev. Richard John Anderson, in charge, St. Paul's, Durant.

Oregon — On January 3, the Rev. Robert Southwell, assistant, Church of St. Michael and All Angels, Portland.

Southern Virginia — On October 17, the Rev. Roger C. Snyder, assistant, St. Andrew's, Norfolk, in charge of college work at William and Mary College; on December 2, the Rev. Stanley W. Easty, assistant, Epiphany Church, Danville, in charge of Christ Church, Glenwood.

Western Massachusetts — On December 23, the Rev. A. Milton Cheney, III, vicar, St. John's, Millville, Mass., in charge of St. Andrew's Chapel, Woonsocket, R. I.

Western North Carolina — On December 21, the Rev. Delmas E. Hare, who is in charge of St. Mary's Church, Quaker Meadows, N. C., and Burke County missions.

Deacons

Albany — On December 9, the Rev. Clayton Pratt, a former Methodist minister; to assist at St. Paul's Church, Troy, N. Y., while doing graduate work at GTS.

Long Island — On December 16, Herman G. Badecker, to be pastor of the Church of the Atonement, Brooklyn; and Richard Klopff, assistant, St. Joseph's Church, Queens Village, N. Y.

Minnesota — On November 24, James W. Hauan, to be in charge of the Church of the Holy Communion, St. Peter, Minn., and St. Jude's, Henderson.

Oklahoma — On December 12, Joseph Dickinson, to be a perpetual deacon of Emmanuel Church, Shawnee.

Pennsylvania — On December 16, to the diocese, Anthony J. Mattes, vicar, the Church of the Ascension, Parkersburg, and St. John's, Compass; to the perpetual diaconate, Joseph W. Hess, Jr., for Christ Church, Ridley Park, and Robert A. Wright, Church of Good Samaritan, Paoli.

Quincy — On December 16, Donald G. Cox, chaplain, Galesburg State Research Hospital, Galesburg, Ill.

South Dakota — On December 17, Charles C. Vergith, vicar, St. George's Church, Redfield.

Church Army

Cadet Elton C. Stone of the Church Army is now in charge of Christ Church, Pioche, Nev., and St. Matthias', Caliente. Address: Box 271, Pioche.

Living Church Correspondents

The Rev. Richard Byfield, Box 322, Palo Alto, Calif., is now correspondent for the diocese of California.

Armed Forces

The Rev. A. Donald Davies has left his work as rector of Grace Church, Monroe, La., and is taking eight weeks of training at the Army Chaplains' School at Fort Slocum, New Rochelle, N. Y. His family will remain in Monroe until he takes up duty about March 1 as chaplain to the First Armored Division, USA, at Fort Hood, Texas.

Chaplain John C. Ruback, formerly addressed at Fort Sill, Okla., may again be addressed: Student Detachment, Chaplain School, Fort Slocum, N. Y.

Changes of Address

The Rt. Rev. Allen W. Brown, Suffragan of Albany, formerly addressed for personal mail at 650 Western Ave., Albany 3, may now be addressed for personal mail at 107 Menands Rd., Albany 4, N. Y. His office address remains 62 S. Swan St., Albany 10.

The Rev. Dr. Charles H. Long, who retired in July as secretary of the diocese of Pennsylvania, may now be addressed at 802 E. Phil-Ellena St., Philadelphia 19.

The Rev. Eugene A. Monick, Jr. has returned to his work as executive secretary of the Committee on College Work of the Second Province and may again be addressed at the New York Diocesan House, 1047 Amsterdam Ave., New York 25.

Fr. Monick was married in September to Miss Barbara Blair Platt, of New York City. He and his bride then went to the Buwalasi Theological College, Mbale, Uganda, Africa, for a one-term temporary teaching assignment.

ven. Philip W. Russell has had a change of dress from 64 Murchison St., Ladysmith, Natal, South Africa, to P.O. Box 33, Kloof, Natal, South Africa. (The Russells made many friends in the diocese of South Florida and elsewhere, when they exchanged parishes recently with the rector of St. Peter's Church, St. Petersburg, Fla., the Rev. James L. Duncan, now Suffragan of South Florida.)

The Rev. Charles C. Wilson, executive director of the Silver Spring Neighborhood Center, a Community Chest agency in Milwaukee, has moved from N. Sixtieth St. to the Wilson's newly-purchased residence at 2701 N. Lake Dr., Milwaukee 11.

Missionaries

Scheduled to return to their post, Mr. Walter L. Derbyshire sailed with his family early in February for Liberia on the "African Sun"; he is on the faculty of Episcopal High School, Robertsport, Cape Mount.

The Rev. George Gerard, who formerly served the Church of St. Mary the Virgin, Winneucca, Nev., will fly to San Jose, Costa Rica, with his wife and their two children on February 10. The Gerards will serve in Latin America after attending language school.

The Rev. William C. Houghton planned to return to the Philippines early this month. He will serve St. Francis' Mission, Upi.

Marriages

The Rev. A. Vincent Bennett and Mrs. Bennett, of Christ Church, Fitchburg, Mass., have announced the marriage of their daughter, Joan Catherine, to Mr. Arthur Norman de la Ossa.

Births

The Rev. Schuyler L. Clapp, Jr. and Mrs. Clapp, of Calvary Memorial Church, Saginaw, Mich., announce the birth of a son, Benedict Michael, on November 20.

The Rev. Theodore W. Lewis, and Mrs. Lewis, of Canterbury House, Orono, Maine, and St. James' Church, Old Town, announce the birth of a daughter, Katherine Elizabeth, on November 10.

The Rev. Don E. Marietta and Mrs. Marietta, of St. Dunstan's Chapel, Auburn University, Auburn, Ala., announce the birth of a daughter, Rosanne Louise, on January 1. They also have two boys, ages eight and five.

The Rev. Daniel P. Matthews and Mrs. Matthews, of the Church of the Holy Communion, Memphis, Tenn., announce the birth of a son, Daniel Paul, Jr., on December 20.

The Rev. Robert B. Rickard and Mrs. Rickard, of Christ Church, Brownsville, Tenn., announce the birth of their first child, a son, on December 23.

The Rev. Robert MacCleod Smith and Mrs. Smith, on furlough from St. Alban's Church, Tokyo, announce the birth of their second daughter and fourth child, Mary Margaret, on November 5.

The Rev. William Weitzel and Mrs. Weitzel, of the North Kanto Student Center, Tokyo, announce the birth of their second son, David St. John, on August 15.

Other Changes

The Rev. Cecil Watkins, who retired last summer after 22 years as rector of St. Andrew's Church, Flint, Mich., has been appointed to the Advisory Council on Tuberculosis Sanatoria by the governor of Michigan.

The Rev. Canon James Widdifield, the priest with the longest record of service in the diocese of Michigan, recently celebrated the 50th anniversary of his ordination to the priesthood. He retired in 1958.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Loyal Young Graham, rector of Christ Church, Stratford, Conn., since 1928, died at his home on October 2, 1961.

Fr. Graham was born in Kane, Pa., in 1894. After his graduation from the University of Pennsylvania, he entered Berkeley Divinity School from which he later received the S.T.D., and where he graduated in 1921, his course being interrupted by voluntary service in the Marine Corps in 1917 and 1918. He was priested in 1921.

He began his ministry as curate of Grace Church, New York City. He later served as rector of St. Mark's Church, Fall River, Mass. From 1940 until 1945 he was a chaplain in the U.S. Army, with the rank of major.

Survivors include his wife, Sara Stowe Graham; two daughters, Mrs. Burton H. Fern and Mrs. Constant H. Jacquet, Jr.; and a son, Capt. John C. Graham.

The Rev. Thomas Gustave Mundy, retired priest of the diocese of Georgia, died January 10th at his home in Valdosta, Ga.

Mr. Munday was born in Eutaw, Ala., in 1886. He received the B.S. degree from Alabama Polytechnic Institute in 1907, and attended the Virginia Theological Seminary, 1913-16. He was ordained priest in 1917. He was minister-in-charge of St. Stephen's Church, Eutaw, St. Mark's Church, Boligee, and St. Alban's Church, Gainesville, and rector of St. John's Church, Albany, and in charge of Trinity Mission, Athens, in the diocese of Alabama, 1917-27. Also in the diocese of Alabama, he was priest-in-charge of St. Mark's Church, Troy, Trinity Church, Union Springs, and St. Mary's Church, Andalusia, 1927-36. In the diocese of Georgia, he was vicar of Christ Church, Valdosta, and St. James' Church, Quitman, 1936-46, and vicar of St. Anne's Church, Tifton, and Christ Church, Cordele, 1946-51. He was rector of St. Andrew's Church and vicar of St. Cyprian's Church, Darien, Ga., 1951-54. He retired in 1955.

He is survived by his wife, Annie Lytton Lowman Mundy, and two children.

The Rev. Joseph Oliver Roberts, rector of St. Paul's Church, Trappe, priest-in-charge of St. Paul's Church, Vienna, and newly-elected rector of Old Trinity Church, Church Creek, Md., died suddenly on December 23, 1961, at his home in Trappe.

Fr. Roberts was born in Newark Valley, N. Y., in 1906. He was graduated from Hobart College in 1931, and completed his studies at the General Theological Seminary in 1934. He was ordained priest in 1935. He was in charge of St. Alban's Church, Syracuse, N. Y., 1934-41, and chaplain of the Manlius School for the last two years of that time. He was rector of Holy Cross Church, Utica, N. Y., 1941-43, and rector of St. John's Church, Marcellus, and priest-in-charge of St. Paul's Church, Warner, N. Y., 1943-51. He was rector of Trinity Church, Hughesville, Md., until 1958.

In the diocese of Easton, Fr. Roberts was a member of the department of Christian education, chairman of the committee on clerical salaries, member of the committee on constitution and canons, and diocesan representative on the provincial committee on the Hood Conference and on the Council of Churches of Maryland and Delaware. He was chaplain of the Talbot County Volunteer Firemen's Association.

Surviving are his wife, Dorothy Melvin Palmer Roberts; two daughters, Mary Roberts Gillio and Margaret Louise Roberts; a son, George Herbert Roberts; two brothers, G. Kemp Roberts, Newark Valley, N. Y., and Lewis H. Roberts, Erie, Pa.; and a sister, Mrs. Henry Schultz, Nedrow, N. Y.

Clinton M. Hall died of a heart attack at his home in Asheville, N. C., on December 19, 1961. He was 84 years old.

He was a member of Trinity Church, Asheville, and was married to the former Katherine Horner, younger daughter of the late Rt. Rev. Junius M. Horner, first Bishop of Western North Carolina.

Mr. Hall was a native of New Orleans. He attended St. Paul's School, Garden City, N. Y., and was graduated in 1899 from Yale University. In 1908, with W. C. Langley, he became co-founder of the New York Stock Exchange firm of W. C. Langley and Co.

In addition to Mrs. Hall, he is survived by a daughter, Mrs. Alice H. Wilson, of Asheville, and a sister, Mrs. Mildred Ventress, of New Orleans.

Miss Caroline Gertrude Heywood, retired missionary to Japan and former head mistress of St. Margaret's School, Tokyo, died at her home in Ross, Calif., on November 24, 1961.

Miss Heywood was born in 1877 in Holyoke, Mass. She received the B.A. degree from Vassar College in 1899 and went as a missionary to Japan



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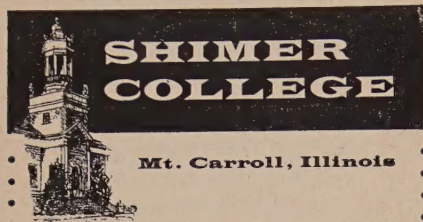
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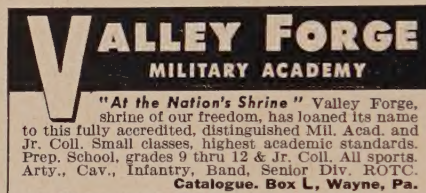
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in 1904. In 1923, she was instrumental in rebuilding St. Margaret's School after its destruction by fire and earthquake. One building, Heywood Hall, was named in tribute to her work.

Miss Heywood retired, just before the outbreak of World War II, in 1941, when missionaries were asked to leave Japan. She lived in Massachusetts for two years, and went to Ross in 1943, to live with a former associate at St. Margaret's School, Miss Edna B. Murry. She was a communicant of St. John's Church, Ross.

Surviving is one sister, Mrs. Rachel H. MacArthur, Sterling, Mass. Memorial services were held in Tokyo on December 10, 1961.

Albert Leroy Hopkins, warden of St. Andrew's Church, Edwardsville, Ill., died suddenly January 8th, at the Shell Oil Company in Wood River, Ill.

Mr. Hopkins was born in Webster Groves, Mo., in 1915, and went to Edwardsville 21 years ago. He was a past president of the Wood River chapter of the United Brotherhood of Carpenters and Joiners of America, and was active in Girl Scout camp work. He had been an employee of the Shell Oil Co. for 23 years.

He is survived by his wife, the former Lucille Bates of Webster Groves; three children, Theresa Maria, a student at the University of Illinois, and Karen Joyce, and James Henry, who live at home; and a brother, Elmo Henry Hopkins, of Crestwood, Mo.

Thomas Sheehan, 53, a leader in young people's work in the diocese of Pennsylvania for more than 30 years, died at his Philadelphia home on January 16th.

He served as an adviser for youth work in the diocese and the province of Washington, and helped to found the diocesan Young People's Fellowship. In recent years, he helped found a diocesan YPF center at Whitemarsh, Pa.

He was on the vestry of St. Barnabas' Church, Haddington, West Philadelphia, for 25 years. He was also secretary of the vestry, junior warden, director of the acolyte guild, superintendent of the Church school, and founder-director of a parish

guild which held monthly Communion breakfasts. He was a delegate to a number of diocesan conventions.

His wife, a son, and a brother survive.

Frederick L. Slade, for more than 25 years a communicant and member of the choir of Calvary Church, Washington, D. C., died on December 4, 1961 in Mount Alto Veterans' Hospital, Washington, at the age of 67.

Mr. Slade was born in Washington, D. C. He was graduated from Howard University and attended the University of Illinois. During World War I, he served in France as an Army Medical Corps sergeant. He was awarded a battlefield commission for bravery in action, and during his military service was awarded 14 citations by the United States and France. After World War I Mr. Slade was active in the Army Reserve, and was reportedly the first Negro officer to command a Civilian Conservation Corps camp in the 1930s. At his retirement in 1959, he was a section chief in the adjutant general's office, Department of the Army.

A daughter, Sharon, of Washington, survives.

Mrs. James Remsen Strong (Lavinia Riker), former treasurer of the Woman's Auxiliary of the diocese of Newark, died December 3, 1961. She had been a resident of Short Hills, N. J., for 65 years, and a communicant of Calvary Church, Summit, N. J., for 40 years.

Mrs. Strong was a benefactor of many good causes, and was active in the Red Cross during World War I. Besides her own parish, she was interested in the Church of the Epiphany, Orange, N. J., and Christ Church, Harwich Port, on Cape Cod, Mass.

Surviving are two daughters, Mrs. Charles J. Nourse of New York City, whose husband is a warden of the Church of the Ascension, and Mrs. Schuyler Van Vechten, of Rumson, N. J.; four grandchildren; and two great-grandchildren.

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Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
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7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
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MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

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Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes
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C Sat 4-5, 6:30-7:30 & by appt

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Sat 12

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